

Directory
for
Public Worship.

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DIRECTORY FOR PUBLIC WORSHIP

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FOR

PUBLIC WORSHIP

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THE PUBLICATIONS COMMITTEE OF THE
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The Lord's Prayer.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom. The power, and the glory, For ever and ever. Amen.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

PREFACE.

THIS Directory for Public Worship has been prepared and issued in accordance with the instructions of the Synod of the Presbyterian Church of England. The Synod of the year 1914 appointed a Committee to revise the Directory which the Synod of 1898 had authorised and recommended for use in the Services of the Church. The Committee has prosecuted its labours without intermission, under the convenership, first of the Rev. J. G. Goold, M.A.; then of the Rev. J. R. Gillies, D.D.; and then of the Rev. Professor C. Anderson Scott, D.D. The first Secretary of the Committee was the Rev. Henry Crombie; the Rev. W. S. Herbert Wylie, M.A., was subsequently associated with him as Joint Secretary, and on Mr. Crombie's resignation Mr. Wylie became Secretary, and the Rev. F. W. Anderson, M.A., was appointed co-Secretary in 1920.

The Committee presented a Draft of the Revised Directory to the Synod of 1920. The Synod resolved to submit the Draft to Presbyteries for consideration and suggestion, and instructed the Committee to consider the replies from Presbyteries, and to issue the book for use in Public Worship.

The Forms of Service in this book are not intended to interfere with the freedom of our worship, or to be in any sense obligatory. The only exceptions are those portions of the Orders of Service for Ordination and Induction which the Synod has enjoined to be used as they stand; and certain words in the Marriage Service, which are prescribed by Act of Parliament, and are therefore essential to the validity of the marriage. It is most desirable, however, that, as far as possible, the procedure should also be uniform throughout the Church in the Administration of the Sacraments, the Admission of Young Communicants, and the Dedication of Churches.

It is hoped, therefore, that the forms of these Services, as set forth in this book, especially in their essential parts, will commend themselves for general use in the Church.

The Committee has been guided in its work mainly by the Scriptures, but also by the usage and Manuals of Worship of the Reformed Churches. It has examined many of the treasures of ancient and modern devotion, and acknowledges its indebtedness to many

PREFACE

authors and contributors, from whose work the Directory has been enriched. Mention may be made of several prayers composed by the late Principal Dykes, and also of the series of prayers of intercession used regularly by the late Rev. John Watson, D.D. It has endeavoured to set forth the Order of Worship, and to give voice to the present needs, the urgent desires, and the vital hopes of the people of Christ in the language of orderly devotion, so that the Public Services of Religion may be conducted with reverence and spiritual fervour, to the glory of God and the edification of the worshippers.

As the closing words of the preface to the original Directory for the Public Worship of God, issued by the Westminster Divines, fitly express the aim which has been kept in view, and the spirit in which the work has been carried on, they are here reproduced :—

“ Our care hath been to hold forth such things as are of divine institution in every ordinance ; and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the Word of God ; our meaning therein being only that the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the Churches in those things that contain the substance of the service and worship of God ; and the Ministers may be hereby directed, in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet, so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them ; but that each one, by meditation, by taking heed to himself and the flock of God committed to him, and by wise observing the ways of Divine Providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions.”

C. ANDERSON SCOTT,
Convener.

W. S. HERBERT WYLIE,

F. W. ANDERSON,
Secretaries.

LONDON, 1921.

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CHAPTER I.

FORMS OF SERVICE FOR PUBLIC WORSHIP.

ORDER OF SERVICE FOR THE LORD'S DAY.

- ¶ *That the Public Worship of God may be duly observed to His glory and the profit of His Church, it is requisite that the people prepare their hearts beforehand, and be careful to assemble at the time appointed.*
- ¶ *Households ought to be so ordered on the Lord's Day that children and servants be not unnecessarily detained from Public Worship.*
- ¶ *It is becoming and profitable that the worshippers, entering the Church in a grave and seemly manner, should, before the Service begins, lift up their hearts to God in silent prayer.*
- ¶ *During the Service the people ought not to read anything except what the Minister is then reading or citing, and should abstain from whispering and every kind of unseemly behaviour, or whatever would hinder themselves or others in the worship of God.*
- ¶ *Public Worship having begun, the whole Congregation are devoutly to attend upon it, taking their appointed part therein. In the Service of Praise due attention is to be given to the manner of rendering the music, but the chief care of the worshippers ought to be to sing with the spirit and with the understanding, making melody in their hearts to the Lord. Hymns of general worship and approach to God are most suitable for the first act of Praise.*
- ¶ *It is very desirable that a course of consecutive Lessons from Holy Scripture should be followed in Public Worship so that the people may become familiar with all parts of the Bible. The value of the Reading may be enriched by prefixing an introduction or adding an explanation.*
- ¶ *The sequence suggested for the Second Prayer in the Order of Worship set forth on page 2 may be varied at the discretion of the Minister.*
- ¶ *That the Service may not be unduly prolonged, it is necessary that each part thereof should be concise and brief.*

The Order of Worship.

1. Sentences of Scripture, or Call to Worship.
2. Prayer of Invocation.
3. Hymn.
4. Prayer: Adoration.
 - Confession of Sin.
 - Petition for Pardon.
 - Thanksgiving.
 - Supplication for Grace.
5. Hymn or Metrical Psalm.
6. Lesson from the Old Testament.
7. Psalm or Canticle, or Anthem.
8. Lesson from the New Testament.
9. [Address to Children.]
10. Hymn for Children.
11. The Apostles' Creed, when used.
12. Prayers: Intercession and The Lord's Prayer.
 - The Notices may here be given.
13. The Offering.
14. [Prayer Dedicating the Offering.]
15. Hymn.
16. [Prayer for Illumination.]
17. The Sermon.
18. Brief Prayer.
19. Doxology or Hymn.
20. The Apostolic Benediction.

¶ *The Minister, rising with the Congregation, recites the following or other suitable sentences from Holy Scripture, as given on pages 31—33 :*

¶ *Minister :*

Grace be to you and peace, from God our Father and from the Lord Jesus Christ.

Gather My saints together unto Me ; those that have made a covenant with Me by sacrifice.

I will hear what God the Lord will speak, for He will speak peace unto His people.

¶ *Or, from time to time, the following call to worship may be substituted :*

Dear Brethren, we are met at the command and by the invitation of God to worship Him, to offer the sacrifice of praise and thanksgiving, to hear and meditate upon His holy Word, and to seek at His hand the blessings which He is waiting to bestow. Let us, therefore, draw near with reverence and godly fear, laying aside all insincerity and thoughtlessness, that we may seek the face of God our Father, and hear His voice, and offer unto Him that surrender of ourselves which is our spiritual worship.

¶ *Minister :*

In the Name of the Father, the Son, and the Holy Spirit, we meet together, a Church of the living God.

Let us pray.

O Thou, Who didst love Thy Church and give Thyself for it, be pleased by Thy Word to cleanse us, by Thy Spirit to inspire us, and by Thy great love to unite us to one another and to God, in that bond which neither death nor life shall break.

We ask it for Thy Name's sake. Amen.

¶ *Then shall be sung a Hymn or Psalm.*

¶ *Minister :*

Let us pray.

Almighty God, Creator, Ruler, and Judge of all mankind, we offer unto Thee the worship due unto Thy Name, the praise of our lips, and the adoration of our hearts. With Thy whole Church throughout the world we glorify Thy wisdom, Thy righteousness, and Thy truth. Accept, we beseech Thee, our sacrifice of praise and thanksgiving, the offering and surrender of ourselves unto Thee ; and may we know that our sacrifice is accepted as the Spirit kindles in all our hearts a new flame of love, and of devotion to Thyself.

Most merciful Father, we acknowledge and confess that we are not worthy thus to present ourselves before Thee. We have not loved Thee with all our heart. We have loved many things better than we have loved Thee. We have loved ourselves best of all. We have been unstable in purpose, impatient of discipline, unfaithful in service. We have not glorified Thy Name ; neither have we loved our neighbour as ourselves. We have too often been indifferent to his interests, blind to his needs, deaf to his call. We have not glorified our Master by loving those for whom He died.

Grant unto us, we beseech Thee, true repentance, that, turning steadfastly from selfishness and every form of sin unto love and righteousness, we may, through Christ, obtain Thy pardon and the remission of all our sins.

If we confess our sins, Thou art faithful and just to forgive us our sins. In all humility because of our unworthiness, and yet in all confidence because of the mediation of Christ our Saviour, we take to ourselves the forgiveness offered to us again in Him, and rejoice together in Thy salvation.

O God, by Whose will we are in the world, by Whose calling we are not of the world, grant grace, we beseech Thee, to us and to all Thy people, to live not unto ourselves, but unto Thee. May we love what Thou lovest, and hate what Thou hatest. Make us quick to recognise temptation, and strong to overcome it, patient to bear the sorrow and discipline of life, and eager to seize the opportunities of service. By humility, by unselfishness, by sympathy with our fellow-men, may we, with courage and patience, follow unto the end the Master Whom we love, to the glory of His Name.

O Thou, Whose long-suffering is our salvation, we thank Thee for that unwearied grace which meets us here again this morning in the person of Jesus Christ, with pardon, power and peace. We bless Thy Name, Who didst so love the world that Thou gavest Thine Only-begotten Son. For His Incarnation, His Life among men, His Death for us and our Salvation, for His Resurrection, and for His abiding presence with the Church, we praise Thee, O God. That He hath reconciled us unto Thee, that He hath made known unto us the Father, bestowed upon us the Holy Spirit, and brought life and immortality to light, we thank Thee, O our God.

And while we bless Thee for these, the greatest of all gifts, we remember Thy goodness in the things of this life, thanking Thee for our daily bread, our daily health and strength, our daily portion of hope and happiness. We praise Thee also for our homes, and those who dwell with us there, for all holy memories of the past, and for the good example of those who are gone, for the glorious hope of the future, when we shall serve Thee with unclouded vision and undivided love. Accept these our thanksgivings, and seal us by Thy Spirit to be Thine own possession. And Thine, O God, shall be the glory, and ours the eternal redemption, through Jesus Christ our Lord. Amen.

¶ *Or the following Prayer may be used :*

Almighty God, by Whom all living things were made, and by Whose blessing they are nourished and sustained ; we give Thee hearty thanks for all the bounties of Thy providence wherewith Thou hast enriched our life ; and we humbly pray that, enjoying Thy gifts in contentment, we may be enabled by Thy grace to use them to Thy praise. Especially we thank Thee for Thy great love in sending Thy Son to be the Saviour of the World, and in calling us from our sins into fellowship with Him ; and we beseech Thee to grant us always Thy Holy Spirit through Whom we may grow continually in thankfulness towards Thee, and into the likeness of Jesus Christ our Lord. We humbly acknowledge that we are prone to evil and slothful in good. We confess all our shortcomings and offences against Thee. Thou alone knowest how often we have sinned ; in wandering from Thy ways ; in wasting Thy

gifts ; in forgetting Thy love. But do Thou, O most merciful Father, have pity upon us, for the sake of Thy dear Son, our Saviour ; teach us to hate our errors ; cleanse us from our secret faults ; and forgive our sins. Send Thy purifying grace into our hearts, that we may henceforth live in Thy light and walk in Thy ways. Keep us evermore in health of body and soundness of mind, in purity of heart and cheerfulness of spirit ; and further all our lawful undertakings with Thy blessing. In our labours, strengthen us ; in our pleasures, purify us ; in our difficulties, direct us ; in our perils, defend us ; in our troubles, comfort us ; and supply all our need according to the riches of Thy grace ; we ask these blessings in Christ's name and for His sake. Amen.

¶ *A Hymn or Metrical Psalm may here be sung.*

¶ *Then follows the First Lesson, taken from the Old Testament.*

¶ *A Canticle, Psalm, or Anthem may here be sung.*

¶ *Then follows the Second Lesson, taken from the New Testament.*

¶ *An Address to Children may suitably be given here.*

¶ *Then follows a Hymn (which should be one suitable for children).*

¶ *The Apostles' Creed may be introduced here if desired.*

¶ *Then follow the Prayers of Intercession ; in one of the following or other suitable forms.*

I.

¶ *Minister :* **Let us pray.**

*For our
Governors.*

O God, most merciful and most gracious, Who hast encouraged us in Thy holy Word to make supplications for all men, and commanded us to remember certain in especial before Thy throne of heavenly grace : We beseech Thee for our Sovereign Lord the King, for our gracious Queen, ~~for the Prince~~ [and Princess] of Wales, and for all the members of the Royal House ; for the King's Ministers and Councillors ; [for the Houses of Parliament now assembled] ; for the Judges and Magistrates of the nation, [for the (Lord) Mayor and Council of this City], and for all persons set in authority over us, that, they being enlightened by the spirit of heavenly wisdom, we Thy servants may be wisely and righteously governed, and may lead godly lives to the glory of Thy Holy Name.

*For our
Empire.*

We beseech Thee for all our brethren of this Empire, both of the homeland and the nations beyond the sea, of the great cities and the quiet country places, high and low, rich and poor, together, that Thou wouldst prosper agriculture, manufacture, commerce, and every lawful industry ; that Thou wouldst cleanse our national life from besetting sins, and remove all causes of division from among the people, that Thou wouldst fill our hearts with Thy love and our homes with Thy peace.

*For all
Nations.*

And for all nations of the human race, with their rulers, that Thou, in Thy providence, wouldst make an end of war, cruelty, oppression and ignorance, and grant unto every land the blessings of peace and order, justice and spiritual knowledge.

*For the
Church
Catholic.*

We beseech Thee for the Church Catholice throughout the world, in all its branches, and in all its ministries ; that Thou wouldst further with Thy continual favour its work in this land, and in the distant parts of the earth ; that Thou wouldst heal the divisions among Thy Son's disciples, and perfect the unity of His visible Body, and that Thou wouldst hasten everywhere the coming of the kingdom of our Lord Jesus Christ.

*For the
Sorrowful.*

Most tender and pitiful Father, we beseech Thee for all who are sick, and for any that draw nigh unto death ; for the bereaved and the sorrowful, especially for widows and orphans ; for those who are in danger by land or sea ; for such as have lost the kindly light of reason, or have fallen into despair ; for any passing through worldly adversity, and whose hearts are bitter ; for such as have secret trials, and for whom the help of man is vain ; also for any whose sorrows lie heavy on our hearts, and whose names may now be silently remembered before Thee . . . ; that Thou wouldst vouchsafe unto Thy servants present help, and a speedy and merciful deliverance from all their distresses.

*For any
Special
Cases.*

¶ *One or more of these prayers for occasional use may here be added if thought desirable.*

*For our
Branch of
the Church
Catholic.*

We beseech Thee for the Church of our faith and baptism, that Thou wouldst evermore pour forth the healthful spirit of Thy grace upon her ministers and people, establishing them in the faith and knowledge of Jesus Christ Thy Son, and that Thou wouldst deliver Thy servants from the power of this present world, and quicken them unto the sacrifice of the Cross and every good work.

*For our
own Con-
gregation.*

We beseech Thee for this congregation of Thy people, the minister and office bearers, and for all who are called to Christian service, and that Thou wouldst bless us in our homes and families, our schools and classes, our guilds and societies ; and that the beauty of the Lord our God may be upon us, and the work of our hands established.

*For
Foreign
Missions.*

O God, all loving, Who willest not that any man should perish, Who hast given Thy Son unto the death of the Cross for the salvation of the world, further, we beseech Thee, with Thine effectual blessing, the preaching of the Gospel in the regions beyond, and shield from danger the missionaries of the Cross, with their companies of Christian converts, that the day may come more quickly when all men shall know Thee, and Thy Son shall see of the travail of His soul and be satisfied.

*For God's
Labourers.*

Almighty God, without Whose blessing no work can prosper, let Thy favour rest upon all ministers of Thy Word in our own land, upon all evangelists, visitors of the poor, teachers of the young, and every person who is seeking to reclaim the fallen, to restore the lost, and to set the captives free ; strengthening their hearts that they may not grow weary in well-doing, and granting unto them at last the joy of harvest.

*For
Sinners.*

We pray for such as have sinned grievously and have wandered into the far country, that they may be restored to their Father's house ; for those who are in our prisons, and especially for such as are appointed unto death, that they may receive repentance and the remission of sins.

*For our
Friends.*

Most gracious God, we beseech Thee for all who are near and dear to us ; for little children, that they may be kept in their innocence ; for aged folk, that they may have clear shining at eventide ; for men busy with the affairs of life, and women burdened with household cares, that the peace of God may fill their hearts and minds ; and for dear friends who are far away, that Thou wouldst have them safe in Thy keeping, and spare us to meet again in Thy peace and joy.

*For
Social Re-
formation.*

Most merciful Father, Who hast set us in communities, and bound us together by common duties and sympathies, we lift our hearts to Thee, and pray with one accord that Thou wouldst send Thy blessing upon our [city and] nation, prospering every honest man, sweeping away every temptation to evil, delivering the weak of our people from intemperance and vice of every kind, feeding men's hands with labour and their mouths with bread, and spreading through every home Thy love and knowledge, that we may praise Thee evermore, through Jesus Christ our Lord.

*For those
in Danger.*

We pray for all who incur risk in serving the Commonwealth, especially for physicians, surgeons, and nurses, for those who for our greater comfort follow dangerous employments, for those who watch over our safety by night and by day, that they may be sustained in all hardship ; and for our soldiers and sailors and airmen, that Thou wouldst deliver them in the hour of danger, and in the hour of death receive them into Thy mercy.

*For
Hospitals.*

Most gracious Saviour, Who art the good physician of soul and body, unto Whom no sick person was brought in vain in the days of Thine earthly ministry, we pray that Thou wouldst aid physicians, surgeons, and nurses in their work of mercy, and grant grace of faith and patience unto all suffering people, that men may praise Thee Who forgivest all our iniquities and healest all our diseases.

*For
Places of
Learning.*

O God, Who art the only source of light and wisdom, be pleased to shed forth Thy spirit upon all universities, colleges, schools, and places of learning, with their professors, teachers, and students, and so to prosper their studies that they may finally come unto the perfect knowledge of Thee, Whom to know is life everlasting.

*Conclusion.
Prayer for
Grace.*

Heavenly Father, Who hast been pleased to spare us unto this day, and to allow us to offer unto Thee our common supplication, we beseech Thee to send us an answer according to Thy wisdom and the riches of Thy liberality ; to make tender our hearts for the

¶ *Minister* : Let us pray for the Church of God in this land, and more particularly for our own Church.

Be pleased, O God, we entreat Thee, to bless the whole Church of God in this land, in all its branches and under all its names. Illumine its ministers with Thy truth, sanctify them by Thy Spirit, enable them, in humility before Thee, in boldness before men, so to proclaim the Gospel and so to live the Christian life, that our people everywhere may be led to know Thee and Jesus Christ, Whom Thou hast sent.

For our own Church in this land we ask that Thou wouldst make it worthy of our high tradition, faithful to Thy Gospel, and unwearied in Thy service. Raise up among us men for the ministry of the Word, for the example and encouragement of the flock, for the wise administration of our affairs. Add unto us continually those whom Thou hast called unto salvation: and cause us as a Church to be glad in Thee.

We ask this for Christ's sake. Amen.

¶ *Minister* : Let us pray for this Church and Congregation of God.

O God, by Whose grace we have been set here as a congregation of Thy people, called to minister to one another and to those without, grant, we beseech Thee, that we may more and more be knit together by Thy Holy Spirit in the bond of peace and brotherly love. Enable us to put away all bitterness and evil speaking, enlarge and quicken our sympathy, that we may bear one another's burdens, and so fulfil the law of Christ.

We ask this for His sake. Amen.

¶ *Minister* : Let us pray for the work of this Congregation.

Accept, O God, we beseech Thee, our work of faith and labour of love and patience of hope in this Thy Church, the teaching of the young, the care for the sick and needy, the ministry to the poor; whatsoever sacrifice of time, or substance or service we have been enabled to offer unto Thee. Pardon what Thou seest amiss or wanting in it, and inspire us by Thy Holy Spirit to serve Thee better in the coming days. Reward Thy faithful servants with increasing knowledge of the good things that are ours in Christ. Strengthen those who come here seeking grace for their daily work. Grant that amid all the turmoil and the strain of life they may hear Thy voice and know Thy presence.

We ask this for Christ's sake. Amen.

¶ *Minister* : Let us pray for the Children and those who shall come after us.

Our loving Father, as mothers brought their little ones to Jesus that He might bless them, so would we bring to Thee through Him the children whom Thou hast given us, to care for, and to train for Thee. We beseech Thee to bless them, whether they be at home, or by our side in Thy House, at school, or gone out into the world. Shield them from all evil; teach them to love all that is good; keep their feet in the way of Thy Commandments. Above all, may they learn to find in Christ their Master and their Friend, that they may find in Thee their Father and their God.

Grant that, by our teaching, our example, and our unconscious influence, we may help and not hinder them in their knowing and obeying Thee. So may they grow to be men and women, steadfast in uprightness and in purity, faithful in the service of their fellow-men, of their country, and of Thee, their fathers' God.

We ask this for Christ's sake. Amen.

¶ *Minister* : Let us pray for such as may be exposed to great temptations.

O merciful Father, who for the good of our souls and for the discipline of character, dost allow Thy children to be tested by temptation, make us by Thy Holy Spirit quick to recognise every approach of evil and loyal to what we know to be good, that no temptation may be able to overcome us. And what we ask for ourselves we ask especially for any who may be exposed to sudden and great temptation. Grant that even in the heat of its furnace they may know One like unto the Son of Man by their side, and in the power of His fellowship come forth unscathed.

We ask this for His sake. Amen.

¶ *Minister* : Let us pray for the sick and suffering, the lonely and the sad.

Reveal Thyself, O God, we beseech Thee, to all who specially need Thy help as the Strength of them who put their trust in Thee, the Succourer of the weary and the heavy-laden. Show pity in particular to those whom we name in our hearts before Thee ; comfort and heal the sick ; relieve the sufferers from their pain ; give the oil of joy for mourning ; show Thyself a Friend to the fatherless and to the widow ; raise up friends for the lonely ; succour the tempted with Thy grace ; and have pity upon all prisoners and captives. And grant that we, and all those for whom we pray, may be able, amid all the discipline of life, to stay our hearts upon Thy unchanging love, revealed unto us in Jesus Christ.

We ask this for His sake. Amen.

¶ *Minister* : Let us pray for social righteousness and peace at home.

O God, by whose merciful providence we have entered into so great a heritage of liberty and knowledge and power, deepen within us as a people the sense of our responsibility to one another, to those who shall come after us, and to Thee. Restrain and remove everything in our national life that makes for disunion and bitterness, the covetousness which is idolatry, the self-indulgence which is death. May every class of our people learn to look not on its own things, but on the things of others. May the channels of our public life be kept free from corruption. Teach us by Thy Spirit so to order our business and our industry, our public and our private affairs, that justice and mercy may govern all our relations, and that sobriety and purity, religion and worship may be possible for all. Grant above all, that we as a people may so set Thee always before us, that, fulfilling the ends for which Thou hast set us among the nations, we and our children may continue to receive Thy blessing and Thy help.

We ask this for Christ's sake. Amen.

¶ *Minister* : Let us pray that God's Kingdom may come.

Hearken, O God, to the earnest prayer of Thy Church throughout the world, that Thy kingdom may come. Add the witness of Thy Spirit to the preaching of the Word, that men everywhere may turn from dumb idols and from false ideals to serve the living God. Sustain, reward, and satisfy Thy servants who in our name labour in foreign lands. Grant continual increase of knowledge, and of holiness to our Churches there. Quicken within ourselves the spirit of prayer and supplication, of joy in our high privilege as Thy children, and readiness for every kind of service and sacrifice in the cause of Thy Kingdom. So may we be of those who have not only looked for, but hastened, its coming. So may Thy Son see of the travail of His soul, and be satisfied.

We ask this for His sake. Amen

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *The Notices may here be given. (When it is necessary to announce Church Services, or other arrangements, care is to be taken that such notices be not unduly multiplied, and that they be not out of harmony with the gravity and dignity of public worship.)*

¶ *The Offerings of the people are here to be received (unless it be thought desirable to place the Offertory after the sermon).*

¶ *Minister (before the Offertory) :*

Let us make an offering of our substance unto God as an act of worship, remembering the words of our Lord, "Freely ye have received, freely give."

¶ *Minister (after the Offertory) :*

Let us pray.

All things come of Thee, and of Thine own have we given Thee. Now, therefore, our God, accept, we beseech Thee, these offerings of Thy servants, through Jesus Christ our Lord. Amen.

¶ *If desired, the following prayer may be used instead of the above.*

O God, Who givest liberally and upbraidest not, we beseech Thee to receive these our gifts, made with willing hearts, and to bless them unto holy uses. With them we offer and dedicate unto Thee ourselves, spirit, soul, and body, to be a living sacrifice, which is our spiritual worship, through Jesus Christ our Lord. Amen.

¶ *Here follows an Act of Praise.*

¶ *Here follows the Sermon. If a prayer for Illumination be desired, one of the following may be used :*

Let Thy gospel, O Lord, come unto us now, not in word only, but in power and in the Holy Spirit, and in much assurance. By it may we be guided into all truth and strengthened for obedience to Thy will with joyfulness ; so that, abounding in the work of faith, the labour of love, and the patience of hope, we may finally be made meet to be partakers of the inheritance of the saints in light, through Jesus Christ our Lord. Amen.

O Lord, grant in Thy great mercy that the word we are about to hear may be so blessed unto us by Thy grace, and brought home with power to our hearts, that it may be profitable for conviction of sin, for correction of life, for comfort in sorrow, and for edification in righteousness, to the honour and glory of Thy Name, and to our everlasting benefit, through Jesus Christ our Lord. Amen.

O Lord God, Who hast left unto us Thy holy Word to be a lamp unto our feet and a light unto our path, give unto us all Thy Holy Spirit, we humbly pray Thee, that out of the same Word we may learn what is Thy blessed will, and frame our lives in all holy obedience to the same, to Thine honour and glory and the increase of our faith, through Jesus Christ our Lord. Amen.

¶ *After the Sermon the Minister may offer prayer for God's blessing on the preaching of the Word, and if the Offering be taken after the Sermon, the Prayer of Dedication should be introduced at the close of this prayer.*

¶ *A Doxology or Hymn is now to be sung.*

¶ *The Minister pronounces the Apostolic Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

Other Forms of Service.

¶ *In some congregations the foregoing order of service will be used in the morning, in others in the evening ; in some it may guide the worship at both services. But it is open to the Minister and Session to make one of the services differ from the other in order and in character ; and such difference is to be desired when the circumstances of the congregation permit.*

¶ *The Sermon may be placed much earlier in the service, and the teaching which it conveys may then find expression in the prayers and praise that follow, whether in thanksgiving for special mercies, in confession, or in intercession. The Sermon may thus be used to guide the people in their worship.*

¶ *More use may be made of the opportunity offered by the reading of Scripture, to expound or apply one of the passages ; and this is specially to be commended if a series of lessons be selected from one Book of Scripture.*

¶ *More variety may be introduced into the acts of praise by the use of a Sanctus or a verse of a suitable Hymn at the beginning, a Solo and Anthems in the course of the Service, care being taken to secure for the Congregation a due share in the singing.*

¶ *When the Sermon deals with a topic of a particular kind, such as a central doctrine or practice of the Church, arrangements may be made for a Conference to be held at the close of the Service (either in the Church or in an adjacent hall) at which questions may be asked and answered. By this method serious and reverent discussion of the topic by those who have been present at the Service may be encouraged.*

¶ *The Congregation may be enabled and invited to take a larger part in audible worship, by repeating more of the prayers along with the Minister, by joining in a choral Amen at the conclusion of the prayers, by using some of the responses of the ancient Church, by joining in a short Litany, and by reading from the Bible a Psalm or Psalms in alternate verses with the Minister. What follows is a suggested order for such a Service.*

Sanctus (unannounced). *Minister and people standing.*

¶ *The Minister and people then join in the following prayers and confession.*

¶ *Minister : Let us pray.*

Minister : O Lord, open Thou our lips.

People : And our mouth shall shew forth Thy praise.

Minister : O God, make speed to save us.

People : O Lord, make haste to help us.

Minister : O Lord, shew Thy mercy upon us.

People : And grant us Thy salvation.

¶ *The Confession. To be said together by the Minister and people.*

Have mercy upon us, O God, according to Thy lovingkindness ; according to the multitude of Thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions : and our sin is ever before us. Hide Thy face from our sins, and blot out all our iniquities. Create in us a clean heart, O God ; and renew a right spirit within us. Cast us not away from Thy presence ; and take not Thy Holy Spirit from us. Restore unto us the joy of Thy salvation ; and uphold us with Thy free Spirit. Amen.

¶ *The Minister :*

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind ; through Jesus Christ, our Lord. Amen.

¶ *Then the Minister and people say together the General Thanksgiving and the Lord's Prayer, as follows :*

¶ *Minister :*

Let us pray.

Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and lovingkindness to us, and to all men ; We bless Thee for our creation, preservation, and all the blessings of this life ; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Hymn (unless the Psalms be chanted).

A Psalm or Psalms. *The verses may be read alternately by the Minister and people. At the close of each Psalm the Minister says :*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

And the people shall respond :

As it was in the beginning, is now, and ever shall be : world without end.
Amen.

Anthem.

¶ *It is desirable that the Minister should read the words which are to be sung.*

Lesson from the New Testament.

Litany of Intercession.

¶ *Suitable Litanies will be found on pages 27, 28, 29.*

Hymn.

Sermon, Address, or Instruction.

Brief Prayer.

Offertory.

Benediction and Choral Amen.

Vesper verse.

PRAYERS FOR USE AT THE CHRISTIAN FESTIVALS
AND ON OTHER SPECIAL OCCASIONS.

Christmas.

CALL TO WORSHIP AND PRAYER OF INVOCATION.

God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Sing unto the Lord : for He hath done excellent things : this is known in all the earth. O magnify the Lord with me : let us exalt His Name together. O praise the Lord for He is good, for His mercy endureth for ever.

Let us pray.

O God our Heavenly Father : this day we would join in the Heavenly song of glory to God in the highest, on earth peace, and goodwill toward men. Breathe into our hearts, we beseech Thee, the spirit of Jesus, that we may be led to Thee in trust and obedience, and be sent forth to live amongst men in brotherly love and sympathy. Enable us to keep the feast at peace with Thee, and at peace with all men, through Him Who is our Prince of Peace. So may our worship this day be acceptable unto Thee, and bring us more and more into harmony with Thy Holy Will, revealed unto us through Jesus Christ our Lord. And unto the Father, Son, and Holy Spirit shall be ascribed by us, and by Thy whole Church, as is most rightly due, all might, majesty, dominion, and power, world without end. Amen.

PRAYER.

O God, most mighty and most merciful, Who hast so loved the world as to give Thine only begotten Son to be the Saviour, quicken within us, we beseech Thee, the precious gift of faith whereby we may know that the Son of God is come. We thank Thee, as for all Thy lovingkindness, so especially for Thine unspeakable gift of a Redeemer Who humbled himself to become a child with children and a man with men. We praise Thee for His nearness to us and His fellowship with us ; that He laid aside His glory to share our infirmities, to bear our sorrows, to make atonement for our sins, and to open the Kingdom of Heaven to all believers. As Thou dost make us glad with the remembrance of His Holy Incarnation, grant that He may be born anew within us, and that His presence may shed abroad in our hearts heavenly joy and comfort. Bestow upon us such love and charity as were His, to Whom it was ever more blessed to give than to receive. May the same mind be in us which was in Christ Jesus, that in celebrating the festival of His Holy

Nativity we may be enabled to consecrate ourselves to the service of all who are in need : that so our keeping of Christmas may be a true memorial of our Lord Jesus. Let Thy benediction rest upon our homes and upon all whom we love, wherever they may be, and grant unto them and us the grace and peace of this day's glad tidings. Hear us graciously and forgive all our sins for the sake of Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

¶ *The following prayers from ancient Presbyterian Liturgies may also be used.*

Cleanse our consciences, we beseech Thee, O Lord, by Thy visitation, that Thy Son, our Lord Jesus Christ, when He cometh may find in us a mansion prepared for Himself, Who liveth and reigneth with Thee in the unity of the Holy Spirit, ever one God, world without end. Amen.

O God, Who didst ordain Thine only-begotten Son to be the Saviour of mankind, and didst command that His Name should be called Jesus, mercifully grant that as we do love and honour His Holy Name on earth, so we may evermore enjoy the vision of Him in heaven : through the same, Thy Son, Jesus Christ our Lord. Amen.

Most blessed Saviour, Who for the salvation of sinful men didst empty Thyself of heavenly glory, and didst enter into our life as a little child, help us to celebrate this happy festival by opening our hearts afresh to Thee, and as we recall Thy goodness and sing Thy praises may we be filled with love and adoring gratitude to Thee, Who livest and reignest with the Father and the Spirit, one God, for ever and ever. Amen.

¶ *The following Lessons are suitable :*

Psalms lxxxv. ; lxxxix. 15–36. Isaiah viii. 19—ix. 7. St. Luke ii. 1–20. St. John i. 1–18.

Good Friday.

CALL TO WORSHIP AND PRAYER OF INVOCATION.

God commendeth His love toward us, in that while we were yet sinners Christ died for us.

Christ hath once suffered for sins, the just for the unjust, that He might bring us to God.

Behold the Lamb of God which taketh away the sin of the world.

Let us pray.

O God, Who hast revealed and dost commend unto us Thy perfect love in the Cross of Thy dear Son, help us once more to behold Him crucified for us ; and grant that we may be so truly united to Him by faith that, dying unto sin, we may live unto righteousness ; and, faithfully bearing our cross, receive at length the crown of glory : and unto Thee, Father, Son and Holy Spirit, be all honour and praise, both now and for ever. Amen.

PRAYER.

O Lord Jesus Christ, Son of God, our merciful and loving Saviour, we kneel to-day beneath the shadow of Thy Cross : Thou wast wounded for our transgressions : by Thy stripes we are healed. Our sinfulness smote and pierced Thee : O Saviour of sinners, wash us from our guilt. By Thine agony and bloody sweat, by Thy Cross and Passion, by Thy precious death and burial, good Lord deliver us. O Lamb of God that takest away the sins of the world, grant us Thy peace.

O Thou Who wast lifted up for all men, draw us unto Thyself, that we may love Thee better for Thy great love ; and, as Thou didst bear the Cross for us, help us to take up our cross gladly and follow Thee in sacrifice and service. Enable us to crucify the flesh, to die daily unto sin, and to lead holy and unblamable lives before Thee.

O Thou Prince of Peace, Who, when Thou wast reviled, reviledst not again, and on the Cross didst pray for Thy murderers, implant in our hearts the grace of gentleness and patience, that we may ever overcome evil with good. Thou Who didst pray for Thine enemies, help us from our hearts to forgive all who have wronged us.

O Man of Sorrows, comfort all who mourn, and bind up the broken-hearted. Forgive all who reject Thee and betray Thee ; for they know not what they do. O Thou Who hast tasted death for every man, have mercy on all the dying : and when our call shall come, leave us not, neither forsake us : in the hour of death and in the day of Judgment, Rock of Ages, let us hide ourselves in Thee. Amen.

AN ACT OF REMEMBRANCE OF THE SUFFERINGS AND DEATH OF
OUR BLESSED REDEEMER.

¶ *The following Act of Remembrance may be used as an alternative to the New Testament Lesson.*

¶ *Minister :*

Let us remember before God, in silent meditation and thanksgiving, the sufferings and death of our Blessed Redeemer.

¶ *Each of the following sentences should be followed by a pause for silent remembrance and prayer.*

We remember how He set His face to go to Jerusalem : how He came to the Holy City in lowly majesty riding upon an ass's colt, and we join our hearts with the voices that cried : " Hosanna to the Son of David : blessed is He that cometh in the Name of the Lord."

Silent Prayer.

We remember how He kept the Passover with His disciples : how He girded Himself and washed their feet, leaving them an example that they should do as He had done to them : how He gave them the memorials of His broken body and shed blood, bidding them keep the Feast of Remembrance until He should come.

Silent Prayer.

We remember His agony in the Garden, His strong crying and tears, His sweat as of blood, His submission to the Father's will, and after His example we would learn to say, "Not my will, but Thine be done."

Silent Prayer.

We remember His gentleness and patience when He was betrayed by Judas Iscariot, bound by His enemies, forsaken of His friends : when He was blindfolded, buffeted, split upon, and scourged : when He was denied by Peter, delivered to Pilate, mocked and set at naught by Herod, rejected for Barabbas, crowned with thorns.

Silent Prayer.

We remember how He went forth, bearing His Cross : how He endured the Cross, despising the shame : how He was reckoned with the transgressors : how through the Eternal Spirit He offered Himself without spot unto God.

Silent Prayer.

We remember the words He spoke upon the Cross (*a short pause should be made after each of the sayings*) : "Father, forgive them, for they know not what they do"—"To-day shalt thou be with Me in Paradise"—"Woman, behold thy son"—"Behold thy mother"—"I thirst"—"My God, My God, why hast Thou forsaken Me?"—"It is finished"—"Father, into Thy hands I commend My Spirit."

Silent Prayer.

We remember that when He had cried with a loud voice He gave up the ghost.

Silent Prayer.

We remember that He was buried, and that He rose again the third day according to the Scriptures.

Silent Prayer.

We remember that after His Passion He showed Himself alive unto His disciples by many infallible proofs, and that, being by the right hand of God exalted, He opened the Kingdom of Heaven to all believers.

Silent Prayer.

¶ *Here the hymn "Rock of Ages" may be sung softly, the congregation kneeling. This may be followed by a Collect, such as the following :*

¶ *Minister :*

Let us pray.

Almighty God, Who hast turned the Cross of Thy dear Son into the sign of Thy mercy, and hast given unto Him the Name which is above every name, we pray that, as we remember the story of His passion, our hearts may anew be filled with a great tenderness of love, and a deep fervour of adoration. May He show unto us His hands and His side, that we by faith may read the message of His wounds, and, seeing that we have been bought with so great a price, may we glorify Thee in body and in spirit which are Thine. We ask this in the Name of Him Who died for us and Who now liveth for evermore. Amen.

AN ACT OF GUIDED MEDITATION ON THE CROSS OF CHRIST.

¶ *The following Act of Meditation may be introduced into the Service when the Act of Remembrance is not used.*

¶ *The people kneeling, the Minister reads the passages of Scripture, pausing for silent prayer after each. The verses may be read by the Minister or sung by the choir and congregation.*

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.”

Silent Prayer.

“None other Lamb, none other name,
None other hope in heaven or earth or sea,
None other hiding-place from guilt and shame,
None beside Thee ! ”

“He was led as a lamb to the slaughter” : . . . “And when they were come to the place which is called Calvary, there they crucified Him.”

Silent Prayer.

“O Sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown !
How art Thou pale with anguish,
With sore abuse and scorn !
How does that visage languish
Which once was bright as morn ! ”

“Who His own self bare our sins in His own body on the tree.”

Silent Prayer.

“Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidd’st me come to Thee,
O Lamb of God, I come.”

“Christ hath once suffered for sins, the just for the unjust, that He might bring us to God.”

Silent Prayer.

“Rock of Ages, cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.”

“ Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.”

Silent Prayer.

“ Mine is the sin, but Thine the righteousness ;
 Mine is the guilt, but Thine the cleansing blood ;
 Here is my robe, my refuge, and my peace —
 Thy blood, Thy righteousness, O Lord my God.”

“ We see Jesus, . . . for the suffering of death, crowned with glory and honour.”

Silent Prayer.

“ The Head that once was crowned with thorns
 Is crowned with glory now ;
 A royal diadem adorns
 The mighty Victor’s brow.”

“ O Saviour of the world, Who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord, both now and evermore.” Amen.

¶ *The following Prayer of Thanksgiving may fitly be used at the close of the Service.*

O Lord God, Almighty and Eternal Father, we bless Thee this day that Thou didst not spare Thine only-begotten Son, but didst deliver Him up for us all. We praise Thee that He bore our sins in His own body on the tree, and by His oblation of Himself made a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world. Being justified by faith, we have peace with Thee. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. With Him Thou dost freely give us all things. Perfect, we beseech Thee, the work of redemption in each one of us, and help us by Thy grace to live from henceforth not unto ourselves, but unto Him who loved us and gave Himself for us : we ask this in His Name and for His sake. Amen.

¶ *The following Lessons are suitable :*

Psalm lxix. 1-21. Isaiah liii. St. John xix.

Easter Day.

CALL TO WORSHIP AND PRAYER OF INVOCATION.

Now is Christ risen from the dead and become the firstfruits of them that slept. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

Let us pray.

Almighty God, our Heavenly Father, Who didst bring again from the dead our Lord Jesus Christ that great Shepherd of the sheep : vouchsafe unto us now, we beseech Thee, Thy Holy Spirit that we may worthily commemorate His glorious resurrection. Grant that, being freed from worldly thought, and rising above all our sorrows and cares, we may truly worship Thee, and leave Thy House quickened and comforted, to live a life of joyful trust, to love Thee more fervently, and to serve Thee more faithfully : through Jesus Christ our Lord, unto Whom, with Thee, the Father and the Holy Spirit, shall be ascribed by us and by Thy whole Church, as is most rightly due, all might, majesty, dominion and power, world without end. Amen.

PRAYER.

Almighty God, Who as on this day didst raise from the dead Thy Son our Lord Jesus Christ, unite our hearts with all throughout the world who call upon His Name, to praise and magnify Thy goodness and Thy power, Who gavest Him to be the Resurrection and the Life. To Thee He was obedient even unto the death of the Cross : into Thy Hands He commended His spirit. By Thee He overcame death, brought life and immortality to light, and opened the Kingdom of Heaven to all believers. Thanks be unto Thee, O God, for Him Whom we now see crowned with glory and honour, exalted to Thy right hand to be a Prince and a Saviour.

Be pleased, O God, we beseech Thee, by the Gospel of the Resurrection, to confirm unto Thy servants the assurance of victory over death, the hope of eternal life, and the promise that Christ will bring with Him those that are fallen asleep in Him. And grant, above all, that we, having died with Christ unto sin, may with Him also be raised unto newness of life, that, setting our affection on things above, we may live according to the same spirit of holiness wherein He overcame death, and finally attain unto the same resurrection.

Glory be to Thee, O Christ, Who art the Resurrection and the Life, both for Thy people who await Thee here, and for Thy servants who already see Thy Face. In the Communion of Saints, in fellowship with all those who have died in faith, may we live to Thy praise, and afterwards enter into Thy Glory.

Glory be to the Father, and to the Son, and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The following Lessons are suitable :*

Psalm cxviii. 14-29. Exodus xii. 1-17. St. John xx. 1-20. Acts xiii. 26-37.

Whit-Sunday.

CALL TO WORSHIP AND PRAYER OF INVOCATION.

It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh.

Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off.

Let us pray.

O God, our Heavenly Father, Who by Thy Holy Spirit dost enlighten and bless the hearts that seek Thee : pour upon Thy Church this day the blessing of Pentecost. May we who are here met to worship Thee, and all longing hearts, receive a baptism from on high. May Thy holy and blessed Spirit come as fire to purify, as light to guide, as dew to refresh ; and may all our worship this day be accepted of Thee in and through Jesus Christ our Lord, unto Whom with Thee and the Holy Spirit be all praise and glory for ever. Amen.

PRAYER.

Unto Thee, O Lord, do we lift up our souls : for Thou, Lord, art good and ready to forgive, and plenteous in mercy unto all that call upon Thee. Thou art nigh unto them that are of a broken heart and savest such as be of a contrite spirit. O turn unto us and have mercy upon us, for we have sinned against Thee. Thou readest our hearts and knowest our sins. We cannot reckon them up unto Thee. We humble ourselves and are penitent. Be pleased, O Lord, to deliver us. O Lord, make haste to help us. Cleanse us and we shall be clean, wash us and we shall be whiter than snow.

We thank and praise Thee, O God, for Thy marvellous lovingkindness, for the unfailing gifts bestowed upon body and soul day by day : above all, for Jesus Christ and the indwelling of His Spirit, Who draws near to us in the means of grace, and inspires within us the hope of glory.

Eternal Father and Lover of the souls of men, Who didst send Thy Spirit upon the Church at Pentecost, and hast promised that He shall abide with her for ever, may we so receive Him afresh to-day that He may dwell within us in power and grace. May He defend us from all sin, enrich us with His gifts, rule in our hearts, and lead us in the way everlasting : that we, living by Thy Spirit and walking in Him, may by Him be sealed unto the day of our redemption. O Holy Spirit, do Thou bestow Thy sevenfold gifts on each one of us. Rest upon us, Spirit of Wisdom, deliver us from all error and self-deception, and guide us into all truth. Rest upon us, Spirit of Holy Fear, teach us to watch and pray, that we may not stumble or fall into wilful sin. Rest upon us, Spirit of Love, move us to full and faithful service, and banish all unrighteous anger, all bitterness, envy, and unkindness from our hearts. Heavenly Comforter, be Thou our Helper in times of trial and our Strength in the hour of weakness : give light in darkness and peace in trouble. Spirit of Holiness, sanctify all our work and all our leisure. Our hearts lie open before Thee, come to them and make them Thy temple and dwelling-place, and

enable us to shew forth the praises of our Lord Jesus Christ, Who hath called us out of darkness into marvellous light. We ask it for His sake. Amen.

¶ *The following Lessons are suitable :*

Psalm cxlv. Isaiah xliii. 22 —xliv. 5; lxi. Acts ii. 1–21. Eph. iv. 1–16.

Harvest Thanksgiving.

CALL TO WORSHIP AND PRAYER OF INVOCATION.

The earth is the Lord's, and the fulness thereof. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. O magnify the Lord with me and let us exalt His Name together.

Let us pray.

O Lord, the eyes of all wait upon Thee, and Thou givest them their meat in due season. We praise Thee, we adore Thee, we magnify Thy Holy Name. Grant us Thy Holy Spirit as we assemble in Thy House to worship Thee this day. Accept our thanksgivings and our praises, receive our prayers and graciously bless us in Thy mercy: through Jesus Christ our Redeemer, unto Whom, with Thee and the Holy Spirit, be all honour and glory world without end. Amen.

¶ *One or more of the following prayers may be used in connection with one of the prayers in the usual Order of Service.*

PRAYERS.

Almighty God and Heavenly Father, we glorify Thee that Thou hast again fulfilled to us Thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. We bless Thee for the kindly fruits of the earth. Incline our hearts, we beseech Thee, to use the same to Thy glory, for the relief of those in need and for our own comfort. Teach us to remember that it is not by bread alone that man doth live, and grant us grace evermore to feed on Him who is the true Bread which cometh down from heaven, Jesus Christ our Lord. Amen.

O Lord of Hosts, Who dwellest in the high and holy place, and yet hast respect unto the lowly: Who makest Thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust: we give Thee hearty thanks that Thou hast safely brought us to the season of harvest, visiting the earth with Thy blessing and crowning the year with Thy goodness. We praise Thee for the fruits of the ground which Thou hast bestowed upon us, filling our hearts with food and gladness. For these and all Thy mercies we laud and magnify Thy glorious Name; beseeching Thee to give unto us the increase of all spiritual gifts, the light of the Sun of Righteousness, and the dew of Thy Holy Spirit, that we may plenteously bring forth the fruits of good works, through Jesus Christ our Lord. Amen.

Most merciful Father, Who of Thy goodness hast heard the prayers of Thy people, and hast granted us to gather in the kindly fruits of the earth in their season : we give Thee thanks for this Thy bounty, beseeching Thee to continue Thy lovingkindness towards us, that our land may yield her increase. Sow the seed of Thy Word in our hearts, we pray Thee, and send down upon us Thy heavenly grace, that we may bring forth the fruits of the Spirit, and at the Great Day may be gathered by Thy holy angels into Thy garner, through Jesus Christ our Lord. Amen.

¶ *The following Lessons are suitable :*

Psalms lxxv. ; lxxli. ; cxxvi. ; cxliv. Deut. viii. ; xxviii. 1-14.
St. Mark iv. 1-20. Gal. vi. 6-18.

Children's Day.

I.

¶ *Where the Service is an ordinary Diet of Worship on Children's Day, the following prayers may be used :*

CALL TO WORSHIP AND PRAYER OF INVOCATION.

Jesus called a little child unto Him, and set him in the midst of them, and said : Except ye turn, and become as little children, ye shall not enter into the Kingdom of Heaven.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, as new-born babes desire the pure milk of the Word, that ye may grow thereby.

Let us pray.

O God the Father of our spirits, grant unto us this day, we beseech Thee, that we, laying aside all malice, guile and hypocrisy, may have the childlike heart, free from fear and from anxiety, fixed on Thee and on Thy love : that with a child's singleness of purpose and eagerness to receive, we may draw near to Thee, our Father, through Jesus Christ, our Lord. Amen.

PRAYER.

We beseech Thee, Heavenly Father, to bless all children both within and without the fold of Thy Church. Give them grace reverently to love and obey their parents. Help all parents to train their children by precept and example in righteousness and godly living. May the home-life of our nation be purified and exalted, and the homes of our land be nurseries of true religion. Especially we beseech Thee to comfort the hearts of those whose children have been separated from them by death ; grant them increasing assurance that their loved ones are with Thee in glory everlasting, that they may live in the certain hope of reunion in Thy Home hereafter.

Most heartily we beseech Thee to prosper with Thy blessing all who labour for the training and instruction of the young in the knowledge of Thee and of Thy will and way. Open the Scriptures both to those who teach and to those who learn. May all the scholars be ready to be taught and willing to obey ; that they may find joy and peace in the way of Thy commandments. May all teachers be enriched with patient faithfulness and loving wisdom. And do Thou raise up more labourers for this work.

Remember in mercy the children who dwell in darkness or in the shadow of evil, and gather them into the fold of Christ.

Do Thou bless especially the Sunday School and other work amongst the young in this congregation. We thank Thee for Thy faithful servants in days that are gone, as also for those who are our present helpers. Grant that the fruit of their sowing may abide unto life eternal. Amen.

* *The following Lessons are suitable :*

Psalms viii. ; cxxvii. Deut. vi. St. Matt. xviii. 1-14.

II.

¶ *When the Service is one at which the Congregation is composed chiefly of children, the following prayers may be used :*

CALL TO WORSHIP AND PRAYER OF INVOCATION.

Remember now thy Creator in the days of thy youth.

Come, ye children, hearken unto me, I will teach you the fear of the Lord.

Jesus called a little child unto Him.

Let us pray.

O God, our Father in heaven, we meet together to worship Thee. Thou desirest praise even from babes, and we would adore Thee and thank Thee for all Thy goodness to us. Teach us by Thy Holy Spirit, and help us to pray. Show us what Thou wouldest have us to be and to do. May we become wiser and better by what we learn of Thee in this holy service : we ask it for Christ's sake. Amen.

PRAYERS.

Heavenly Father, we praise Thee for Thy wonderful love to us Thy children, and especially for Jesus Christ, our Saviour and Friend. We thank Thee that He came into the world as a little child, and that He grew in wisdom and age, and in favour with God and man. We thank Thee for His love for children, that He said " Suffer the little children to come unto Me," and that He took them up in His arms and blessed them. Help us to look to Jesus that we may learn of Him, and do Thou enable us to glorify Him in our work and in our play. Teach us to be bright and happy, cheerful and good-tempered, unselfish and kind, gentle and obedient. Forgive our sins ; cleanse our hearts and minds from all that is evil and impure, and make us careful to turn away from temptation. Enable us to speak the truth, to avoid what is deceitful, and to refrain from all that is displeasing to Thee. May we ever try to be good and to do good, and to grow more like Jesus every day. We ask it for His sake. Amen.

Holy, Holy, Holy, Lord God Almighty ; heaven and earth are full of Thy glory : glory be to Thee, O Lord most High.

We bless Thy name for all the gifts we have from Thee, especially for our homes and playmates, our teachers and friends, our leaders and helpers, our food and clothes. We thank Thee for all the beauty in the world, and for all the music and the laughter, the happiness and the gladness in our lives. We praise Thee for Thy Holy Word, for our Sundays and Sunday Schools, and for everything that enables us to understand Thy love and goodness, and helps us to serve Thee day by day. May Thy Word ever be a light unto our feet and a lamp unto our path, and may we and all who hear it treasure and obey it. Remember in mercy the children who have not heard the Gospel, and may they soon be led to know and love the Lord Jesus. Be gracious to all missionaries, especially to those whom we know, or whose work we are privileged to support. Prosper Thy Church and People, and fill the world with the knowledge of Thy Truth. May Thy blessing rest upon our Minister, our Superintendent and Teachers, and our Congregation. Bless our Empire : be favourable to our native land. God save the King, and guide all who govern. Be near to all who are sick, sad, or troubled, to heal and to help them. These and all needful blessings and mercies for ourselves and others we ask through Jesus Christ our Lord, unto Whom and to Thee and to the Holy Spirit be all honour and thanksgiving, now and for ever. Amen.

¶ *The following Lessons are suitable :*

Psalms xix. 1 Sam. iiii. Proverbs iv. St. John vi. 1-14. Eph. vi. 1-3, 11-19.

Ascensiontide.

¶ *On the Sunday after Ascension Day, the following prayer may be used in connection with one of the prayers in the usual Order of Service :*

O God, Whose dearly beloved Son was, by Thy mighty power, exalted into the heavens, that He might prepare a place in Thy Kingdom of glory for them that truly love Thee, so lead and uphold us, O merciful Lord, that we may both follow the most holy steps of His life here on earth, and may enter with Him into Thine everlasting rest ; that where He is, we may be also ; through the merits of the same Jesus Christ our Lord. Amen.

¶ *The following Lessons are suitable :*

Psalms xx. and xxiv. Exodus xxiv. 12-18 ; or 2 Kings ii. 1-11. Acts i. 1-11 ; Hebrews iv.

Hospital Sunday.

¶ *The following prayer may be used in connection with the Prayer of Intercession.*

Almighty God, Whose blessed Son Jesus Christ went about doing good and healing all manner of sickness and disease among the people : continue, we beseech Thee, His gracious work among us in the hospitals and infirmaries of our land, especially those in this place : console and heal the sufferers, grant to the physicians and surgeons wisdom and skill, and to the nurses diligence and patience. Prosper their work, O Lord, and vouchsafe Thy blessing to all who give of their substance for its maintenance : through Jesus Christ our Lord. Amen.

¶ *The following Lessons are suitable :*

Psalm xli. Ezekiel xxxiv. 1-16. St. Mark i. 14-45.

LITANIES.

I.

¶ *This Litany, adapted from one used by the Moravians, may be used as it stands, or may be altered from time to time to suit changing needs and circumstances.*

Almighty and Eternal God, our Heavenly Father, have mercy upon us, we beseech Thee and hear our prayer,

That it may please Thee to bless the whole human family : to give light to the people that are in darkness and to unite all nations in the bonds of peace and love :

We beseech Thee to hear us, O Lord.

That it may please Thee to bless our Sovereign, King George, and all the Royal Family, to rule in their hearts, and bring them to Thine everlasting Kingdom :

We beseech Thee to hear us, O Lord.

[That it may please Thee to bless the High Court of Parliament at this time assembled, and to order all its doings to Thy glory, to the welfare of our nation and of all mankind] :

We beseech Thee to hear us, O Lord.

That it may please Thee to establish our national life in righteousness, to make us reverent in the use of freedom, just in the exercise of power, and generous in the protection of weakness :

We beseech Thee to hear us, O Lord.

That it may please Thee to give, and to preserve to us, good laws and righteous magistrates who shall administer justice wisely, and in the fear of God :

We beseech Thee to hear us, O Lord.

That it may please Thee to direct and control all who lead in the realms of Science and of Art, all who mould public opinion, and all writers for the Press, and to endue the thought and literature of our time with honesty, purity and reverence :

We beseech Thee to hear us, O Lord.

That it may please Thee to guide and purify the commerce of our land, to save the people from indifference and self-indulgence, and to grant that drunkenness, impurity, and every form of evil may cease from among us :

We beseech Thee to hear us, O Lord.

Hear us, O Lord God, as we pray :

For those who preach the Gospel, for Ministers, Missionaries, and Teachers, and all who seek in any way to serve their fellowmen, and alleviate the sorrows of the world :

We beseech Thee to hear us, O Lord.

For the poor and the ignorant, the weak and the lonely, and such as are troubled in mind and conscience, that they may prove Thy grace sufficient for all their need :

We beseech Thee to hear us, O Lord.

For the sick, the suffering and the dying : for all who minister to them whether in body or soul : and for all such as are sorrowful or desolate : that they may find comfort and strength in Thee :

We beseech Thee to hear us, O Lord.

For our homes, that those who dwell there may abide in unity and holiness of life : for fathers and mothers, that they may have patience and wisdom : for the children, that they may grow in reverence and in knowledge of Thee : and for the aged, that they may have light at eventide :

We beseech Thee to hear us, O Lord.

For those who have forgotten or denied Thee, and for those who cannot find Thee, that by the power of Christ they may be delivered from the bonds of selfishness and sin and from the darkness of unbelief :

We beseech Thee to hear us, O Lord.

Finally, for all who profess and call themselves Christians, that they may be led to a full understanding and practice of their holy faith : for the unity of Thy Church, for the spread of Christ's Kingdom in the world, and for the hastening of His glorious appearing :

We beseech Thee to hear us, O Lord.

II.

Almighty God, our Heavenly Father, who hast commanded us to make intercession for all men, hear us while we pray :

For our native land and for our Empire, that through us all the nations of the earth may be blessed :

We beseech Thee to hear us, O Lord.

For our King : and for all rulers, judges and magistrates : that they may be endued with the spirit of wisdom and righteousness :

We beseech Thee to hear us, O Lord.

For the whole body of the people, that they may be pure and sober, righteous and reverent :

We beseech Thee to hear us, O Lord.

For all who name the Name of Christ, that they may love the Lord Jesus in sincerity and follow Him fully :

We beseech Thee to hear us, O Lord.

For all who preach the Gospel of Jesus Christ : for all Missionaries, Evangelists, Sunday School Teachers, and for all others who are seeking and striving to bless their fellow-men and to build up the Kingdom of God : that they may be steadfast and faithful, and that their labour may not be in vain :

We beseech Thee to hear us, O Lord.

For our kindred and friends : and all who help us to a faithful life : that grace, mercy and peace may rest upon them :

We beseech Thee to hear us, O Lord.

For the poor and the ignorant, the weak and the lonely : the sick and the dying : and all who are troubled in mind : that Thy grace may be sufficient for them in their time of need :

We beseech Thee to hear us, O Lord.

For the tempted and the unbelieving : and all in bondage to sinful passion and the evil ways of the world : that they may be delivered through Jesus Christ :

We beseech Thee to hear us, O Lord.

For all mankind, that they may be united in a new brotherhood in the fear and love of Thee :

We beseech Thee to hear us, O Lord.

God be merciful unto us and bless us, and cause His face to shine upon us. Let the people praise Thee, O God : let all the people praise Thee :

We beseech Thee to hear us, O Lord.

ANCIENT SCOTTISH COLLECTS.

Father of all mercies, Who delightest not in the death of a sinner : Have compassion upon us and wash us from all our sins that we have committed against Thee since we first came into this world. Create in us a clean heart, and strengthen us continually with the power of Thy Holy Spirit, that we, being truly consecrated to Thy service, may set forth Thy praises, through Jesus Christ our Saviour. Amen.

Most potent King of Kings and Lord of Lords, Whose glory is unsearchable, Whose majesty is sovereign, and Whose power is infinite : Maintain Thy servants in quietness, and grant that we may be so settled on the certainty of Thy promises, that, whatsoever thing may come upon us, we may abide firm in Thy faith, and may live uprightly and without reproach in the midst of Thy Church, which Jesus Christ, Thy Son, hath bought with His precious blood. Amen.

Almighty God, Who of Thy goodness hast placed us in the fold of Thy Son Jesus Christ, that we should be governed by Him as the only Shepherd and Bishop of our souls : Be pleased, of Thy great mercy, to gather together Thy scattered sheep. As Thou feedest all creatures with temporal food and pasturage, make us to feed upon Thy Holy Word : and grant that we, following Thy will declared therein, may in the end enjoy the heritage prepared for Thy people in Jesus Christ our Lord. Amen.

Mighty God, to Whom all glory and honour do justly appertain : Since it hath pleased Thee to make us understand Thy will by thy Holy Word, grant likewise that we may receive the same with all reverence, and that we may have a feeling of the force and strength thereof : that thereby we may be renewed unto all holiness of life, that in the end we may enjoy the heritage promised to all them that are adopted in Thy well-beloved Son, Jesus Christ our Lord. Amen.

Eternal God, Who hast appointed Thine only Son to be our King and Priest, that we might be sanctified by His sacrifice of Himself upon the Cross : Grant that we may in such sort be partakers of His benefits that we may renounce our own selves, and serve Him in all holiness and purity of life, and may offer up spiritual sacrifices, acceptable unto Thee, through the self-same Jesus Christ our Lord. Amen.

Heavenly Father, Who hast adopted us to be Thy children : Grant that we, passing through this corrupt world in such integrity and cleanness that none have any just occasion to complain of us, may in the end be partakers of the celestial heritage prepared for us in the heavens, through Jesus Christ our only Saviour. Amen.

Gracious Lord, Who art the Author, not of confusion, but of peace : Be pleased so to unite our hearts and affections that we may walk as brethren in Thy house, in brotherly kindness and love, as members of the Body of Christ. Let the grace of Thy Holy Spirit enkindle us, and the dew of Thy blessing continually fall upon us, that we may together in the end obtain life eternal, through the same Jesus Christ our Lord. Amen.

Almighty and Eternal God, Who by Thy providence dost conduct and govern all creatures in this world : Suffer us not to enterprise anything but that which is according to Thy will : that we, altogether discontented with ourselves, may wholly depend upon Thy blessing : and that our only care may be that Thou mayest be glorified in us, through Jesus Christ Thy Son. Amen.

Thy mercies, Lord, are above all Thy works ; faithful art Thou in all Thy promises, and just in all Thy doings. Be a merciful Father unto us for Christ Jesus Thy Son's sake. Govern our ways, for we are weak ; strengthen us, for we are frail ; refresh us, for we are famished ; and plentifully bestow Thy good gifts upon us. Defend us from the snares of Satan, our old enemy, that he tempt us not out of the right way, but that we be evermore ready to praise and glorify Thy holy Name, through Jesus Christ. Amen.

Almighty God, the help and defence of all them that fear Thee, grant that we may securely live under the safeguard and protection of Thy well-beloved Son, Jesus Christ. Grant also that His Kingdom, by Thy great power may prosper, and be advanced daily more and more ; and that we being settled upon Thy promises may render unto Thee the sacrifice of praise and thanksgiving, both now and evermore. Amen.

O Lord, who by Thy Providence dost guide and govern all things, and Who hast sent to us Thy well-beloved Son, to deliver us from sin and death, by the oblation of His body on the Cross. grant that we may continually acknowledge this Thy great and inestimable benefit, and that we may ever have our hearts and mouths open to proclaim Thy praises among all men, by Thy self-same Son Jesus Christ, our Saviour. Amen.

ADDITIONAL SCRIPTURE SENTENCES FOR USE AT THE OPENING OF WORSHIP, AND AT THE CHRISTIAN FESTIVALS.

O come, let us worship and bow down : let us kneel before the Lord our Maker. For He is our God : and we are the people of His pasture, and the sheep of His hand.—Psa. xcv. 6, 7.

Our help is in the name of the Lord, Who made heaven and earth. Psa. cxliv. 8.

O send out Thy light and Thy truth : let them lead me : let them bring me unto Thy holy hill, and to Thy tabernacles.—Psa. xlii. 3, 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him. God is a Spirit : and they that worship Him must worship Him in spirit and in truth.—St. John iv. 23, 24.

Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you : For every one that asketh receiveth : and he that seeketh findeth : and to him that knocketh it shall be opened.— St. Matt. vii. 7, 8.

We have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. iv. 15, 16.

The Lord is my portion, saith my soul : therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him.—Lam. iii. 24, 25.

Be filled with the Spirit : Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord : Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. v. 18-20.

ADVENT.

O worship the Lord in the beauty of holiness : fear before Him, all the earth. Let the heavens rejoice, and let the earth be glad before the Lord : for He cometh, for He cometh to judge the earth : He shall judge the world with righteousness, and the people with His truth. Psa. xevi. 9, 11, 13.

LENT.

Seek ye the Lord while He may be found, call ye upon Him while He is near : Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and He will have mercy upon him : and to our God, for He will abundantly pardon.—Isa. lv. 6, 7.

Let us go forth therefore unto Him without the camp, bearing His reproach.—Heb. xiii. 13.

Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow.—Lam. i. 12.

EASTER.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away.—1 Peter i. 3, 4.

ASCENSIONTIDE.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.—Col. iii. 1, 2.

WHITSUNDAY.

As many as are led by the Spirit of God, they are the sons of God.—Rom. viii. 14.

The Spirit also helpeth our infirmities : for we know not what we should pray for as we ought.—Rom. viii. 26.

Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.—Heb. iv. 16.

If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask Him ? —St. Luke xl. 13.

TRINITY SUNDAY.

Through Him we have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.—Eph. ii. 18, 19.

HARVEST.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.—Psa. cvii. 21, 22.

OLD AND NEW YEAR.

The Eternal God is thy refuge and underneath are the everlasting arms.—Deut. xxxiii. 27.

The world passeth away, and the lust thereof ; but he that doeth the will of God abideth for ever.—1 John ii. 17.

Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of Thine hands.—Heb. i. 10.

As for man, his days are as grass : as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children ; to such as keep His covenant, and to those that remember His commandments to do them.—Psalm ciii. 15-18.

CHAPTER II.

ORDER FOR THE ADMINISTRATION OF THE
SACRAMENT OF BAPTISM.

- ¶ *According to the teaching of our standards "The visible Church consists of all those throughout the world that profess the true religion, together with their children."*
- ¶ *According to the teaching of the New Testament and the practice of the Church, the appointed means for making this profession, and claiming the cleansing grace of God is found in the Sacrament of Baptism.*
- ¶ *Baptism may be granted either to those of adult years, who make profession of faith, or to infants for whom Baptism is sought by believing parents, with whom others may be associated as sponsors.*
- ¶ *The Sacrament of Baptism is to be but once administered to any person.*
- ¶ *The Sacrament is ordinarily to be administered by an ordained Minister in the Church during or after public worship, in the presence of a Congregation. Should it be thought expedient to hold the Service more privately, not less than three or four witnesses should be present.*
- ¶ *A Register of all Baptisms ought to be kept in each Congregation, each entry being attested by the officiating Minister.*

I. BAPTISM OF INFANTS.

- ¶ *The child to be baptized shall be brought to the Font by the parents, or, in the case of their necessary absence, by such person or persons as are entitled and prepared to undertake his godly upbringing :*
- ¶ *Minister : In preparation for the Sacrament of Baptism, let us hear the words of our Lord Jesus Christ :*

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.

Also it is written :

They brought young children to Jesus, that He should touch them : and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

¶ *The Minister may use the following address to those bringing the child for baptism, standing before him :*

Do you desire this child to receive the Sacrament of Baptism ?

Answer : I do.

Dear Friends,—You bring this child to God's house to claim for him the promises and gifts of God which are ours in Jesus Christ, whereof the sacrament of Baptism is the sign and seal. God has drawn very near to you in giving you this child to keep for Him, and to train for His kingdom, and now in this sacrament He would draw nearer still, for your comfort and the confirming of your faith. At this time, when you feel the greatness and the joy of the responsibility, He meets you and your child in this ordinance. It sets forth our need of cleansing, and signifies the full and sufficient provision for such cleansing, which God has made in the gift of His Son, our Saviour. It further assures you that you are not to be alone in your desire and effort to bring up this little one as one of God's children. You are to be fellow-workers with God : and His grace will be available for you, as also for the child, according to his growth and need. By faith you claim God's promise for him : and in the act of Baptism, the outward and visible sign of His grace, you are to receive God's response, and the pledge of His will to be to him a Father, as He has given Christ to be his Saviour.

¶ *After this or a similar address the Minister shall say to the parents standing before him :*

And now, in accordance with the ancient custom of the Church, I call upon you to profess your faith and make your vow before God and His people.

Do you profess anew your faith in God our Father, in Jesus Christ our Lord and Saviour, and in the Holy Spirit ?

Answer : I do.

Do you promise, to your utmost endeavour, through God's grace, to bring up this child in the faith of the Gospel, to set before him a good example, and to train him to be a loyal servant of Jesus Christ ?

Answer : I do.

¶ *Should it be the desire of the parent (or parents) to associate one or two Christian friends in the responsibility for the upbringing of the child, this may be done by inviting such sponsors or god-parents to answer the following questions.*

Do you profess anew your faith in God our Father, in Jesus Christ our Lord and Saviour, and in the Holy Spirit ?

Answer : I do.

Do you undertake, should need arise, to do all you can for this child's Christian instruction and godly upbringing ?

Answer : I do.

¶ *Minister :*

And we, as representing the whole Church of Christ, joyfully receiving this child as a member of Christ's Church on earth, acknowledge our bounden duty to provide for *him* instruction in the Gospel of God's love, the example of Christian faith and character, and the strong support of Christian prayer.

You and we together bear up this child before God, and ask Him to seal *him* for His own.

¶ *Minister :*

Let us pray.

Almighty and everlasting God, Who of Thine infinite mercy and goodness hast promised unto us that Thou wilt not only be our God, but also the God and Father of our children ; we beseech Thee, to sanctify with Thy Spirit, this child, whom we shall baptize according to Thy Word ; and so to aid *him* with Thy continual grace that *he*, coming to years of understanding, may confess Thee, the only True God, and Jesus Christ Whom Thou hast sent, and serve Him in His kingdom all the days of *his* life : through Jesus Christ our Lord. Amen.

¶ *The Minister, addressing the Congregation, shall then say :*

Let us all stand, that we may receive this child in the Name of the Lord.

¶ *Thereafter, the father shall take the child into his arms (or the Minister may himself take the child), and the Minister shall baptize him with water, saying these words :*

A., . . . I baptize thee in the Name of the Father and of the Son and of the Holy Ghost. Amen.

¶ *The Minister shall then say, or the Congregation may sing (Church Praise. 743) :*

The Lord bless thee and keep thee ; the Lord make His face to shine upon thee, and be gracious unto thee ; the Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *Then the Minister shall declare as follows :*

This child is now acknowledged to be a member of the Church of God, and is under obligation to confess Christ and to be His servant and soldier unto *his* life's end. Wherefore receive ye *him* in the Lord as Christ also received us to the glory of God.

¶ *Minister :*

Let us pray.

Most gracious God, our Father in heaven, we give Thee thanks that in Thine abundant mercy Thou dost call our children also to be partakers of Thy grace. We humbly beseech Thee to keep this child under Thy care and guidance. Write Thy law in *his* heart and suffer *him* not to fall away from Thee. Preserve *him*, O shepherd of Thy people, bring *him* safely through the perils of childhood, deliver *him* from the temptations of youth, and lead *him* in due time to witness a good confession and to persevere therein to the end.

Almighty God, we bless Thee for Thy kindness to these parents, and we pray that they may be kept faithful to their vows and to the trust Thou hast committed unto them. Especially we praise Thee for Thy mercy to this mother in preserving her life and renewing her strength. Enable her, we beseech Thee, to consecrate both the life which Thou hast spared, and the life which Thou hast given, to the glory of Thy holy Name.

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, we commend to Thee all the families of this congregation. Help us in our homes to honour Thee, and by love to serve one another.

Almighty God, who in this sacrament hast revealed to us our need of cleansing and the mystery of Thy purifying grace in Christ, mercifully assist us so to abide in Him, that we may ever continue pure in Thy sight.

Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

¶ *A Hymn or Psalm may then be sung, and the congregation dismissed with the Benediction :*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

II. BAPTISM OF ADULTS AND THEIR ADMISSION TO FULL COMMUNION.

¶ *Those who have not been baptized in infancy are to be received into the fellowship of the visible Church through Baptism, care being taken to ascertain that they have been sufficiently instructed in the Christian faith, and that they are sincerely desirous of being followers of Christ.*

¶ *The Service having commenced with an Act of Praise or Prayer, the Minister shall say :*

In preparation for the Sacrament of Baptism, let us hear the words of our Lord Jesus Christ.

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.

Also it is written :

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death ? Therefore we are buried with Him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

¶ *The Minister shall then say to the candidate (or candidates) standing before him :*

A., . . . Do you desire to profess your faith in Christ and to receive the Sacrament of Baptism ?

Answer : I do.

¶ *Then the Minister shall address the candidate (or candidates) as follows :*

We bless and praise God that He has led you through the teaching of His Word and the witness of the Spirit to put your faith in Him as your Father, in Christ as your Saviour, and in the Holy Spirit as your Comforter and Guide : and to desire now to testify to that faith, and to receive through this Sacrament the appointed confirmation of God's gracious promises.

This Sacrament is granted unto you, in response to your faith, to be a sign and seal of your ingrafting into Christ, of the remission of your sins by His blood, and of your regeneration by His Spirit, of your death unto sin and rising unto newness of life, and of your adoption into the Family of God.

By the same Sacrament you are to be admitted to the membership of the visible Church of Christ on earth, made partaker of all the privileges of God's saints, partaker also in all the duties and obligations of the Christian life.

¶ *In the case of probationary membership, especially in the Foreign Field, this sentence should terminate at the word "earth."*

Be assured that, as I now invite you to profess your faith, you are surrounded and sustained by the faith and love and prayers of us who have before trusted in Christ, and who now desire to renew our own vows of faith and obedience.

¶ *The Minister should then address the following questions to the catechumen (or catechumens) :*

Do you believe in God through Jesus Christ your Saviour and Lord, and, accepting all the good things that are ours in Christ, do you promise through His grace to serve Him faithfully in His Kingdom?

Answer : I do.

Do you promise to live the Christian life, making diligent use of the means of grace—The Word, Sacraments and Prayer : to seek the peace and welfare of Christ's Body, the Church, and, in reliance upon the Grace of God, to serve Him and keep His commandments all the days of your life?

Answer : I do.

Will you now say after me :

I take God the Father for my Father :

I take God the Son for my Saviour and Friend :

I take God the Holy Spirit for my Comforter and Guide :

I take God's Word for my Rule of Faith and Conduct :

I take God's people for my people :

And so doing I give myself to Him in the service of His Kingdom.

¶ *Minister,*

Let us pray.

Almighty and everlasting God, Who hast entrusted unto Thy Church upon earth the Word and Sacraments of Thy grace, we thank Thee that Thy Son, Jesus Christ, gave us commandment to make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy

Ghost. We beseech Thee to grant that this, Thy servant, receiving the forgiveness of sins, and, witnessing a good confession, may abide in the number of Thy faithful children, and hold the beginning of his confidence steadfast unto the end. Cleanse him, we beseech Thee, by Thy heavenly grace, enlighten him in the knowledge of Thy will, and strengthen him with all might according to Thy glorious power that, putting on the whole armour of God, he may fight the good fight of faith, and finally obtain the crown of life, and an abundant entrance into Thine everlasting kingdom and glory, through Jesus Christ our Lord. **Amen.**

¶ *The Congregation standing, the Minister shall then baptize the candidate, who kneels before him, by pouring water on his head (if so desired, and if it can be conveniently done, the Baptism may be administered by immersion), at the same time addressing him by his Christian name, and saying :*

A., . . . I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Minister shall then say, or the Congregation may sing (Church Praise, 743) :*

The Lord bless thee and keep thee ; The Lord make His face to shine upon thee, and be gracious unto thee ; The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *The Minister shall then say :*

This our brother having now been admitted into the fellowship of the visible Church, let us receive him in brotherly love as Christ also received us to the glory of God.

¶ *In cases where the baptized person is to be a member of the Congregation, the following declaration shall be substituted :*

This our brother having now been admitted into full communion with the Church of Christ in this Congregation, is commended to your love and care as a fellow-member in the Lord.

¶ *The Minister and elders shall then give the right hand of fellowship to the baptized person.*

¶ *Further prayer may then be made, concluding with the Lord's Prayer, and if thought well a short Address may be given, touching the duties and the privileges of the Christian life, the right use of the means of grace, and the responsibilities of members in the Church.*

¶ *The Service may then conclude with a Hymn (Church Praise, 526 or 350), and the following Doxology and Benediction :*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy : to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

CHAPTER III.

ORDER FOR THE CONFIRMATION OF VOWS
MADE IN BAPTISM
AND FOR ADMISSION TO FULL COMMUNION.

¶ *The profession of faith, on the ground of which persons who have been already baptized are admitted to the full communion of the Church, is to be made openly in the presence of its members.*

¶ *The Session, being assured that candidates for such admission have been sufficiently instructed in the Gospel and in the duties of the Christian life, and that they desire to make profession of their faith, appoints a time for the Service of Admission.*

¶ *Convenient opportunity will be found, either at a Week-night Service, or at a Special Service preparatory to the Communion, or on Sunday immediately before the Communion Service.*

¶ *The catechumens being seated in front of the Minister, who is accompanied by the Session, a Hymn suitable to the occasion (such as Church Praise, 345) may be sung.*

¶ *The Minister shall then say :*

These persons, A.B., C.D., etc., who have already been received into the Church by Baptism, having been instructed in the Gospel and in the duties of the Christian life, desire now to make profession of their faith, and to be received into the full communion of the Church. Let us who first trusted in Christ now receive these who come after us with gladness and with thanksgiving to God.

¶ *Here the Minister shall call upon the catechumens to stand, and, addressing them, shall say :*

In the name of this Congregation, and of the whole Church, I gladly welcome you, as you come to make profession of your faith and to claim the full privileges of membership in the Church of God.

You have been in the fellowship of that Church since the day, in your early childhood, when you received the sacrament of Baptism. You were then solemnly engaged to be the Lord's. Prayer was made for you, and promises given that you should be trained and taught to know and love God, and God granted to you and to your parents in that Sacrament the sign of

His cleansing grace. For you these prayers have been answered, and these promises performed. By that grace you have been sustained and helped : so that you now stand here ready to do for yourselves what was then done in your name, to confirm the undertaking which was then given on your behalf, and to claim your full inheritance in the Gospel.

I now invite you to make profession of your faith in God, by assenting to these questions :

Do you believe in God through Jesus Christ your Saviour and Lord, and, accepting all the good things that are ours in Christ, do you promise through His grace to serve Him faithfully in His Kingdom ?

Answer : I do.

Do you promise to live the Christian life, making diligent use of the means of grace—the Word, Sacraments and Prayer : to seek the peace and welfare of Christ's Body, the Church, and, in reliance upon the grace of God, to serve Him and keep His commandments all the days of your life ?

Answer : I do.

Will you now say after me :

I take God the Father for my Father :

I take God the Son for my Saviour and Friend :

I take God the Holy Spirit for my Comforter and Guide :

I take God's Word for my Rule of Faith and Conduct :

I take God's people for my people :

And so doing I give myself to Him in the service of His Kingdom.

¶ *Then the Congregation shall stand and the Minister shall make the following declaration :*

Dearly Beloved, seeing that you have now professed your faith before God and this people, I now declare you to be admitted to the full membership of the Church of Christ : and, in particular, into the fellowship of His Congregation in this place : and in token thereof I give you the right hand of fellowship.

The very God of peace sanctify you wholly : and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

¶ *The Minister and the Elders shall give the right hand of fellowship to the newly-admitted members.*

¶ *Addressing the Congregation, the Minister shall say :*

These persons, having been now admitted into full communion with the Church of Christ, are commended to your love and care as fellow-members in the Lord.

Be kindly affectioned one to another with brotherly love.

Bear ye one another's burdens, and so fulfil the law of Christ.

¶ *Minister :*

Let us pray.

Almighty God, Who by the gracious guidance of Thy Holy Spirit hast brought these Thy servants to put their trust in Thee, accept, we beseech Thee, their dedication of themselves to Thine obedience and service : give unto them continually of Thy good Spirit : and of Thy great mercy perfect in them the good work which Thou hast begun. Nourish them continually by the communion of the most precious Body and Blood of Thy Son, our Saviour. Suffer them not to fall away from Thee, but keep them faithful to the end, that at the glorious appearing of our Lord Jesus Christ they may be found in Him, to Whom, with Thee the Father, and the Holy Spirit, be glory for ever. Amen.

¶ *Here follows the Lord's Prayer as below.*

¶ *The Minister may use the prayer following instead of the above :*

Almighty God, Who hast promised to perfect in us the work Thou hast begun, we bless Thee for all Thy goodness and lovingkindness to Thy servants before Thee, and especially that by Thy grace vouchsafed unto them Thou hast inclined them to give their hearts unto Thee into Whose Holy Name they were baptized. We entreat Thee of Thy great mercy to grant them, according to the riches of Thy glory, that they may be strengthened with power through Thy Spirit, that Christ may dwell in their hearts by faith, to the end that they, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that they may be filled with all the fulness of God. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *The Minister may then give an Address to those who have been admitted, concerning the duties and privileges of the Christian life.*

¶ *The service may conclude with a Hymn of Dedication (such as Church Praise, 526 or 342) and the following Doxology and Benediction :*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy : to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

CHAPTER IV.

ORDER FOR THE CELEBRATION OF
THE SACRAMENT OF THE LORD'S SUPPER,
OR HOLY COMMUNION.

- ¶ *The Sacrament of the Lord's Supper is to be celebrated frequently, but how often shall be determined by the Minister and Elders of each Congregation in Session : and the observance should be made known beforehand, so that the people may devoutly prepare their hearts.*
- ¶ *The Communion Table being the Table of the Lord, is open to all who are in full communion with His Church Universal in any of its branches. It is therefore fitting that an invitation be given to any such who may be present, to unite with the Congregation in the celebration of the Lord's Supper.*
- ¶ *The Table being covered with a fair white linen cloth, and the elements of Bread and Wine having been reverently placed thereon, the Minister and Elders take their places at the Table, the people being seated as may be suitable for the seemly distribution of the elements.*
- ¶ *The Offering for the Poor may be made either at the beginning, or at the end, of the Communion Service.*
- ¶ *In cases of protracted illness or infirmity the Lord's Supper may be administered in a private house, provided always that there be at least three persons present. All such cases should be reported by the Minister to the Session.*
- ¶ *The Communicants having taken their places as appointed, the Minister shall say :*

In order that we may come to this Table with faith and hope, let us hear the comfortable words of the Lord Jesus.

Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

I am the Bread of Life : he that cometh to Me shall never hunger : and he that believeth on Me shall never thirst.

Behold, I stand at the door, and knock : If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

¶ *Minister :*

Let us pray.

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid : Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name : through Christ our Lord. Amen.

¶ *One of the following Collects may also be used.*

Lord Jesus, Who art at once the Giver of this Feast, and the Feast itself, we bow our hearts before Thee, to receive again the spirit of faith and holiness, the spirit of meekness and of brotherly love that, being clothed therein as in a wedding garment, we may draw near to this Thy Table with confidence and joy. Satisfy us with Thy goodness for Thy Name's sake. Amen.

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold mercies. We are not worthy so much as to gather the crumbs under Thy Table, nor to take Thy Name upon our lips, for we have sinned. With humble, lowly and penitent hearts we seek Thy face and favour. Let Thy mercy be upon us according as we hope in Thee. Amen.

¶ *A Hymn may here be sung.*

¶ *Minister :*

Let us now hear the Words of Institution which are our warrant for observing The Lord's Supper.

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread : And when He had given thanks, He brake it, and said, Take, eat ; this is My Body, which is broken for you : this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This Cup is the New Covenant in My Blood : this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come."

¶ *Then shall the Minister say :*

We read that on the night in which our Lord was betrayed He took bread :

(Here the Minister may take the bread in his hand)

and, before He brake it He gave thanks to God :

Let us in His Name and after His example give God thanks.

Let us pray.

Almighty God, the Father of our Lord and Saviour Jesus Christ, we offer unto Thee our worship and our praise. We adore Thee in Thy wisdom, Thy holiness, and Thy truth. We bless Thee for the love wherewith Thou hast loved us from the foundation of the world, and for the supreme token and pledge of that love, the gift of Jesus Christ Thy Son, in Whom we have redemption through His blood, the forgiveness of our sins. We thank Thee for all the precious gifts and benefits which are ours in Him, for the sanctifying power of Thy Spirit, and for the promise and hope of everlasting life.

In dependence on Thy grace alone we draw near to this Table. Grant unto us the presence and the power of Thy Holy Spirit, to make this a true sacrament to us all. May He take of the things of Christ and show them unto us. May He help us so to partake of these elements of Bread and Wine, which now we set apart to their sacred use, that in like manner as we receive them with our lips, so we may receive Christ to dwell in our hearts by faith. And to Thee we offer and present ourselves, our souls and bodies, to be a living sacrifice through Him Who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father : to Him be glory and dominion for ever and ever. Amen.

¶ *If desired, the following prayer may be used instead of the above :*

Almighty God, our Heavenly Father, we give thanks unto Thee for all Thy mercies, known and unknown, which Thou hast bestowed upon us so richly in Jesus Christ our Lord. Not as we ought, but as we are able, we bless Thee for His holy Incarnation, for His life on earth, for His precious sufferings and death upon the Cross, for His resurrection from the dead, and for His glorious ascension.

We praise Thee for the gift of the Holy Spirit, for the sacraments and ordinances of Thy Church, for our Christian privileges and for the blessed hope of everlasting life and of eternal glory in the world to come.

Vouchsafe unto us now, we beseech Thee, Thy gracious presence as we make that memorial of His death which our Lord commanded us to make ; and so sanctify by Thy Word and Spirit these elements of Bread and Wine, which we now set apart to the holy use for which He appointed them, that we partaking of them may receive by faith the Body and Blood of Jesus Christ, crucified for us, with all His benefits to our spiritual nourishment and growth in grace.

Yielding ourselves unto Thee, a sacrifice of love, we worship and adore Thee. With angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory : Glory be to Thee, O Lord most High. Amen.

¶ *Then the Minister shall say :*

The Lord Jesus the same night in which He was betrayed took Bread (*here he shall take the Bread in his hand*) ; and when He had given thanks, He brake it (*here he shall break the Bread*), and said, Take, eat : this is My Body, which is broken for you : this do in remembrance of Me.

¶ *Having thus said, the Minister shall give the Bread to the Elders who shall serve him and the other Communicants, so that it may pass from hand to hand till all have partaken. The Elders may partake before or after the other communicants as the Session may arrange,*

¶ *Then the Minister shall say :*

After the same manner also He took the Cup (*here he shall take a Cup in his hand*), when He had supped, saying, This Cup is the New Covenant in My Blood : this do ye, as oft as ye drink it, in remembrance of Me.

CHAPTER V.

ORDER FOR THE ORDINATION AND INDUCTION
OF A MINISTER.

(Also for the Ordination of a Ministerial Missionary and of an
Assistant Minister.)

¶ *On the day appointed the Presbytery shall be constituted and the necessary forms observed. The Presbytery thereafter shall proceed to the Church, and Public Worship shall be conducted by the Minister appointed for that purpose.*

¶ *The Order of Worship may be as follows :*

CALL TO WORSHIP AND PRAYER OF INVOCATION.

PRAISE—PSALM C., LXV., OR LXXXIV. (CHURCH PRAISE, 672, 654,
OR 662).

LESSON FROM HOLY SCRIPTURE. (Isa. vi.; St. John x. 1-18;
1 Tim. iv. 1-8.)

PRAYER.

PRAISE—HYMN 171, 174, 152, 156, OR 158.

¶ *The Ordinand having taken his place in front of the Presbytery, the Moderator shall address the Congregation in these words :*

Brethren, in accordance with the practice of this Church in the Ordination and Induction of those who are called to the office of the Holy Ministry, a narrative will now be read by the Clerk, setting forth the steps which have been taken by the Presbytery to fill the vacant pastorate in this Congregation.

¶ *The Clerk having read the narrative, the Moderator shall then say :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to ordain Mr. A. B. to the office of the Holy Ministry, and to induct him into the pastoral charge of this Congregation.

¶ *When a Missionary is ordained the following words shall be used in place of those in the preceding paragraph :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to ordain Mr. A. B. to the office of the Holy Ministry, and to induct him into the office of a Ministerial Missionary of this Church.

When an Assistant Minister is ordained the following words shall be used in place of those in the preceding paragraph :

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to ordain Mr. A. B. to the office of the Holy Ministry.

We are enjoined to make public declaration of the Church's attitude towards her Standards in the following terms :

The Presbyterian Church of England acknowledges as her Supreme Standard of Faith and Duty the Scriptures of the Old and New Testaments, and as her Subordinate Standards the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

The Church recognises liberty of opinion on such points in her Subordinate Standards as do not enter into the substance of the Faith, while she retains full authority in any case which may arise to determine what falls within this description, and to guard against any abuse of this liberty to the injury of her unity and peace.

The Church further claims the right, as duty may require, to interpret, alter, add to, or modify her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit, and under a sense of direct responsibility to her ever-living Head.

The statement of doctrine known as the "Twenty-four Articles of the Faith," and the statement of polity known as the "Appendix to the Articles," though not Standards of the Church, represent generally her teaching and practice, and are subject to the same principles of interpretation as her Subordinate Standards.

¶ Then the Moderator, addressing the Ordinand, who is to stand and make audible answer to the Questions put to him, shall say :

A.B., in view of this Declaration, you are now required to answer these Questions of the Formula :

I.—Do you believe the Word of God contained in the Scriptures of the Old and New Testaments to be the Supreme Standard of Faith and Duty ?

II.—Do you accept the Westminster Confession of Faith and the Larger and Shorter Catechisms as the Subordinate Standards of this Church, believing the substance of the Christian Faith therein contained ; and do you consent that by these Standards, constitutionally interpreted by the Courts of the Church, your relation to this Church shall be determined ?

III.—Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from civil government, and in things spiritual not subordinate thereto ; and that rulers, while bound to render obedience to Christ in their own province, ought not to constrain men's religious belief or invade the rights of conscience ?

IV.—Do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God ; do you promise, as a Minister of this Church, to be subject to its government, and to take the part entrusted to you in the administration of its affairs ; and while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and increase of this Church ?

¶ *When an Assistant Minister is to be ordained, the following Question is to be used instead of Number IV. :*

Do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God : do you promise, as a Minister of this Church, to be subject to its government ; and, while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and increase of this Church ?

And now you are called upon to undertake the following solemn engagements as a servant of the Lord Jesus Christ, and a Minister of His Gospel :

V.—Do you own and confess anew the Lord Jesus Christ as your Saviour and Lord ?

VI.—Do you sincerely believe, and will you faithfully proclaim, the Gospel of the love and grace of God, wherein He freely offers to all men forgiveness and eternal life, and calls them into the fellowship and service of His Kingdom, through Jesus Christ, His only begotten Son, Who died for our sins, rose again from the dead, and is alive for evermore ?

VII.—Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry ?

VIII.—Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, faithfully to discharge the duties of the ministry among this people, and zealously to maintain the truth of the Gospel, whatever trouble or persecution may arise ?

¶ *When a Missionary is ordained the following Question is to be used instead of Number VIII. :*

Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, and faithfully to discharge all the parts of the Ministerial work, in the fulfilment of the duties of your office as a Missionary of this Church, for the propagating of the Gospel among the people to whom you are sent, and the edifying of the Body of Christ ; and to be zealous in maintaining the truth of the Gospel, whatever trouble or persecution may arise ?

IX.—And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus with all His saints, and as you would be accepted of Him at His glorious appearing ?

¶ *These Questions having been answered to the satisfaction of the Presbytery, the Ordinand shall kneel, and the Moderator, with the other Presbyters standing around him, shall, by prayer and the laying on of the hands of the Presbytery, ordain him to the office of the Holy Ministry.*

¶ *The Moderator shall offer the Ordination Prayer, not failing to include therein the words specially indicated in the following form :*

Almighty God, Who didst give unto Thy Church men to be apostles, prophets, and evangelists, for the perfecting of the saints, for the work of the ministry, and for the edifying of the Body of Christ, graciously behold this Thy servant whom we, in dependence on Christ the Head of the Church, are setting apart for the same Ministry. Confirm unto him the call he has received from Thee. Endue him with power from on high.

Bestow upon him Thy Holy Spirit, as we now, in the Name of the Lord Jesus Christ (*here the Moderator shall lay his hands upon the head of the Ordinand, the other Presbyters also laying on their right hands*), ordain him with the laying on of hands, to be a Minister of the Church of God, and commit unto him authority to minister the Word and Sacraments.

Give unto him the hearts of this people. Enable him to discharge his Ministry among them, breaking to them the bread of life, tending the young of the flock, comforting the burdened and the sorrowful, and so ministering the manifold grace of God that the Body of Christ may be built up in this place. Strengthen him to lead the people in the service of the Kingdom, and send him forth as an ambassador of Christ to persuade men to be reconciled unto Thee. Enable him to preach the Gospel of Thy love to men in Jesus Christ with the demonstration of the Spirit and with power.

Prosper him in all his labour, bless him in his home, and sustain him by Thy continual grace. So may he in all things fulfil his Ministry in Thy sight that, having finished his course with joy, he may at the last receive the crown of glory that fadeth not away.

Grant this, we humbly beseech Thee, O God, for the love of Thine only Son, Jesus Christ our Lord. Amen.

¶ *Prayer being ended, the Congregation shall stand, and the Moderator shall make this Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I declare you, A. B., to be ordained to the office of the Holy Ministry ; and I commend you to God and to the word of

His grace, which is able to make you perfect, thoroughly furnished unto all good works.

I receive you to take part with us in this Ministry, and hereby induct you into the office of Minister of this Congregation with all its rights and privileges. In token whereof I now give you the right hand of fellowship.

¶ *When a Minister is appointed to a Congregation for a limited term, the words "for a period of . . . years" must be used after the words "this Congregation" in the Declaration.*

¶ *When an Assistant Minister is ordained, the Moderator shall substitute the following words for the concluding paragraph of the Declaration :*

I receive you to take part with us in this Ministry. In token whereof I now give you the right hand of fellowship.

¶ *When a Missionary is Ordained, the Moderator shall substitute the following Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I declare you, A. B., to be ordained to the office of the Holy Ministry ; and I commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

I receive you to take part with us in this Ministry, and hereby induct you into the office of a Ministerial Missionary of this Church with all its rights and privileges. In token whereof I now give you the right hand of fellowship.

¶ *Thereupon the Moderator and the other members of Presbytery shall give to the newly-ordained Minister the right hand of fellowship.*

¶ *Then a Hymn may be sung (Church Praise, 525).*

¶ *Thereafter a solemn Charge to the Minister and Congregation shall be given by the Minister appointed for this duty by the Presbytery.*

¶ *At the conclusion of the Charge the Minister shall offer prayer for the people.*

Let us pray.

O Thou Who art the Shepherd of Israel, give grace to this people, that they may reverently receive the counsel and teaching of Thy servant now set over them in the Lord, yielding him all due respect and obedience according to Thy Holy Word, and encouraging and supporting him by prayer and fellowship in the service of Jesus Christ, through the same Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Spirit, world without end. Amen.

¶ *The Service may conclude with a Hymn (Church Praise, 375 or 443), or Doxology, and the Apostolic Benediction.*

CHAPTER VI.

ORDER FOR THE INDUCTION OF AN ORDAINED MINISTER.

(Also for the Induction of a Professor of Theology and of a Ministerial Missionary.)

¶ *On the day appointed for the Induction of a Minister, the Presbytery shall be constituted and the necessary forms observed. The Presbytery thereafter shall proceed to the Church, and Public Worship shall be conducted by the Minister appointed for that purpose.*

¶ *The Order of Worship may be as follows :*

CALL TO WORSHIP AND PRAYER OF INVOCATION.

PRaise—PSALM C., LXV. OR LXXXIV. (CHURCH PRAISE, 672, 654 OR 662.)

LESSON FROM HOLY SCRIPTURE. (Ezekiel xxxiii. 1-11 ; St. Luke v. 1-11 ; Eph. iv. 1-16.)

PRAYER.

PRaise—HYMN 171, 174, 152, 156, OR 158.

¶ *The Minister to be inducted shall here present himself before the Presbytery, whereupon the Moderator shall address the Congregation as follows :*

Brethren, in accordance with the practice of this Church in the Induction of a Minister into a pastoral charge, a narrative will now be read by the Clerk setting forth the steps which have been taken by the Presbytery to fill the vacant pastorate in this Congregation.

¶ *The Clerk having read the narrative, the Moderator shall then say :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to induct Mr. A. B. into the pastoral charge of this Congregation.

¶ *When a Professor of Theology is inducted, the following words are to be used instead of the above :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to induct Mr. A. B. into the Chair of ——— in Westminster College, Cambridge.

¶ *When a Ministerial Missionary is inducted, the following words are to be used instead of the above :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to induct Mr. A. B. into the office of a Ministerial Missionary of this Church.

We are enjoined to make public declaration of the Church's attitude towards her Standards in the following terms :

The Presbyterian Church of England acknowledges as her Supreme Standard of Faith and Duty the Scriptures of the Old and New Testaments, and as her Subordinate Standards the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

The Church recognises liberty of opinion on such points in her Subordinate Standards as do not enter into the substance of the Faith, while she retains full authority in any case which may arise to determine what falls within this description, and to guard against any abuse of this liberty to the injury of her unity and peace.

The Church further claims the right, as duty may require, to interpret, alter, add to, or modify her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit, and under a sense of direct responsibility to her ever-living Head.

The statement of doctrine known as the "Twenty-four Articles of the Faith," and the statement of polity known as the "Appendix to the Articles," though not Standards of the Church, represent generally her teaching and practice, and are subject to the same principles of interpretation as her Subordinate Standards.

¶ *Then the Moderator, addressing the Minister to be inducted, who is to stand and make audible answer to the Questions put to him, shall say :*

A. B., in view of this Declaration, you are now required to answer these Questions of the Formula :

I.—Do you believe the Word of God contained in the Scriptures of the Old and New Testaments to be the Supreme Standard of Faith and Duty ?

II.—Do you accept the Westminster Confession of Faith and the Larger and Shorter Catechisms as the Subordinate Standards of this Church, believing the substance of the Christian Faith therein contained ; and do you consent that by these Standards, constitutionally interpreted by the Courts of the Church, your relation to this Church shall be determined ?

III.—Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from civil government, and in things spiritual not subordinate thereto ; and that rulers, while bound to render obedience to Christ in their own province, ought not to constrain men's religious belief or invade the rights of conscience ?

IV.—Do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God ; do you promise, as a Minister of this Church, to be subject to its government, and to take the part entrusted to you in the administration of its affairs ; and while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and increase of this Church ?

And now you are called upon to undertake the following solemn engagements as a servant of the Lord Jesus Christ, and a Minister of His Gospel :

V.—Do you own and confess anew the Lord Jesus Christ as your Saviour and Lord ?

VI.—Do you sincerely believe, and will you faithfully proclaim, the Gospel of the love and grace of God, wherein He freely offers to all men forgiveness and eternal life, and calls them into the fellowship and service of His Kingdom, through Jesus Christ, His only-begotten Son, Who died for our sins, rose again from the dead, and is alive for evermore ?

VII.—Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter on the duties of the Holy Ministry in this place ?

VIII.—Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, faithfully to discharge the duties of the ministry among this people, and zealously to maintain the truth of the Gospel, whatever trouble or persecution may arise ?

¶ *When a Professor of Theology is inducted, the following Question shall be used instead of No. VIII. :*

Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, and faithfully to discharge all the parts of the work assigned to you as Professor of ——— in the Theological College of this Church, for the training of the Students under your care for the office of the Holy Ministry, and the edifying of the Body of Christ, and zealously to maintain the truth of the Gospel, whatever trouble or persecution may arise ?

¶ *When a Ministerial Missionary is inducted, the following Question shall be used instead of No. VIII. :*

Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, and faithfully to discharge all the parts of the Ministerial work, in the fulfilment of the duties of your office as a Missionary of this Church, for the propagating of the Gospel among the people to whom you are sent, and the edifying of the Body of Christ ; and to be zealous in maintaining the truth of the Gospel, whatever trouble or persecution may arise ?

IX.—And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus with all His saints, and as you would be accepted of Him at His glorious appearing ?

¶ *These Questions having been answered to the satisfaction of the Presbytery, the Moderator shall offer the Induction Prayer.*

O Lord, to Whom all power is given in heaven and earth, Thou that art the Eternal Son of the Eternal Father, Who hast so loved Thy Church that for the redemption of the same Thou hast humbled Thyself to the death of the cross, and hast appointed in Thy Church apostles, pastors and teachers, to instruct, comfort, and admonish the same ; look upon us mercifully, O Lord, and grant unto this our brother, whom in Thy Name we now charge with the care of this people, such endowment of Thy Holy Spirit as thereby he may rightly divide Thy Word to the instruction of Thy flock. Give unto him, good Lord, wisdom and utterance, whereby Thy sheep may be fed in the wholesome pastures of Thy most Holy Word, the blind and ignorant illuminated with Thy true knowledge. Let all grace abound towards him ; and so guide and govern his ministry by Thy Holy Spirit, that it may be to the praise of Thy Holy Name, to the furtherance of Thy Kingdom and the comfort of this people, and, finally, to the assurance of his own conscience in the day of the Lord Jesus, to Whom with the Father and the Holy Spirit be glory, now and ever. Amen.

¶ *Prayer being ended, the Congregation shall stand and the Moderator shall make this Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I hereby induct you, A. B., into the office of Minister of this Congregation with all its rights and privileges. In token whereof I now give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *When a Minister is appointed to a Congregation for a limited term, the Moderator shall substitute the following Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I hereby induct you, A. B., into the office of Minister of this Congregation for a period of years with all its rights and privileges. In token whereof I now give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *When a Professor of Theology is inducted, the Moderator shall substitute the following Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I hereby induct you, A.B., into the office of Professor of — in the Theological College of this Church with all its rights and privileges. In token whereof I now give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *When a Ministerial Missionary is inducted, the Moderator shall substitute the following Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by the authority of this Presbytery, I hereby induct you, A. B., into the office of a Ministerial Missionary of this Church with all its rights and privileges. In token whereof I now give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *Thereupon the Moderator and the other members of Presbytery shall give to the newly-inducted Minister the right hand of fellowship.*

¶ *Then a Hymn may be sung (Hymn 525).*

¶ *Thereafter a solemn Charge to the Minister and Congregation shall be given by the Minister appointed for this duty by the Presbytery.*

¶ *At the conclusion of the Charge the Minister shall offer prayer for the people.*

Let us pray.

O Thou Who art the Shepherd of Israel, give grace to this people, that they may reverently receive the counsel and teaching of Thy servant now set over them in the Lord, yielding him all due respect and obedience according to Thy Holy Word, and encouraging and supporting him by prayer and fellowship in the service of Jesus Christ, through the same Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Spirit, world without end. Amen.

¶ *The Service may conclude with a Hymn (375 or 443), or Doxology, and the Apostolic Benediction.*

CHAPTER VII.

ORDER FOR THE LICENSING OF PROBATIONERS

And for the Admission, without Induction, of an Ordained Minister from another Church.

¶ *The Licensing of Probationers and the Admission, by authority of the General Assembly, of an ordained Minister from another Church, take place, according to the general practice of our Church, during an ordinary meeting of Presbytery.*

¶ *Those to be licensed or admitted shall at the time appointed take their places in front of the Moderator of Presbytery.*

¶ *When a Probationer is to be licensed the Moderator shall say :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to license Mr. A. B. as a Preacher of the Gospel and as a Probationer for the Ministry of this Church.

¶ *When an ordained Minister from another Church is admitted without Induction, the following words shall be used in place of those in the preceding paragraph :*

We are here met as a Presbytery, in the Name of the Father, and of the Son, and of the Holy Spirit, to receive the Rev. A. B., and to admit him as a Minister of this Church without pastoral charge.

We are enjoined to make public declaration of the Church's attitude towards her Standards in the following terms :

The Presbyterian Church of England acknowledges as her Supreme Standard of Faith and Duty the Scriptures of the Old and New Testaments, and as her Subordinate Standards the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

The Church recognises liberty of opinion on such points in her Subordinate Standards as do not enter into the substance of the Faith, while she retains full authority in any case which may arise to determine what falls within this description, and to guard against any abuse of this liberty to the injury of her unity and peace.

The Church further claims the right, as duty may require, to interpret, alter, add to, or modify her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit, and under a sense of direct responsibility to her ever-living Head.

The statement of doctrine known as the "Twenty-four Articles of the Faith," and the statement of polity known as the "Appendix to the Articles," though not Standards of the Church, represent generally her teaching and practice, and are subject to the same principles of interpretation as her Subordinate Standards.

¶ *Then he that is to be licensed, or admitted, shall stand and make audible answer to these questions which the Moderator shall put to him :*

A. B., in view of this Declaration, you are now required to answer these Questions of the Formula :

I.—Do you believe the Word of God contained in the Scriptures of the Old and New Testaments to be the Supreme Standard of Faith and Duty ?

II.—Do you accept the Westminster Confession of Faith and the Larger and Shorter Catechisms as the Subordinate Standards of this Church, believing the substance of the Christian Faith therein contained; and do you consent that by these Standards, constitutionally interpreted by the Courts of the Church, your relation to this Church shall be determined ?

III.—Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from civil government, and in things spiritual not subordinate thereto ; and that rulers, while bound to render obedience to Christ in their own province, ought not to constrain men's religious belief or invade the rights of conscience ?

IV.—Do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God ; do you promise, as a Probationer for the Ministry of this Church, to be subject to its government ; and, while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and increase of this Church ?

¶ *When an ordained Minister from another Church is admitted without Induction, the following question is to be used instead of Number IV. :*

Do you acknowledge the Presbyterian form of government to be founded on, and agreeable to, the Word of God ; do you promise, as a Minister of this Church, to be subject to its government ; and, while cherishing brotherly love towards all the faithful followers of Christ, do you engage to seek the purity, peace, and increase of this Church ?

And now you are called upon to undertake the following solemn engagements as a servant of the Lord Jesus Christ, and a Minister of His Gospel :

V.—Do you own and confess anew the Lord Jesus Christ as your Saviour and Lord ?

VI.—Do you sincerely believe, and will you faithfully proclaim, the Gospel of the love and grace of God, wherein He freely offers to all men forgiveness and eternal life, and calls them into the fellowship and service of His Kingdom, through Jesus Christ, His only begotten Son, Who died for our sins, rose again from the dead, and is alive for evermore ?

VII.—Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry ?

¶ *When an ordained Minister from another Church is admitted without Induction, the following Question is to be used instead of Number VII. :*

Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry in this Church ?

VIII.—Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to live a holy and circumspect life, faithfully to discharge the duties entrusted to you, and zealously to maintain the truth of the Gospel, whatever trouble or persecution may arise ?

IX.—And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus with all His saints, and as you would be accepted of Him at His glorious appearing ?

¶ *These Questions having been answered to the satisfaction of the Presbytery, Prayer shall be offered by the Moderator, or by a Minister whom he may appoint.*

¶ *Prayer being ended, the Presbytery shall stand, and the Moderator shall make this Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I hereby license you, A. B., to preach the glorious Gospel of the Blessed God, and declare you to be a Probationer for the Ministry of the Presbyterian Church of England. In token whereof I give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *When an ordained Minister from another Church is admitted, without Induction, the Moderator shall substitute the following Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, I hereby declare you, A. B., to be admitted and received as a Minister of the Presbyterian Church of England, without a pastoral charge, entitled to all the rights and privileges of that position, and subject to all the laws of the said Church. In token whereof I give you the right hand of fellowship, and commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *Thereupon the Moderator and the other members of Presbytery shall give to the newly-licensed Probationer or newly-admitted Minister the right hand of fellowship.*

CHAPTER VIII.

ORDER FOR THE ORDINATION AND INDUCTION
OF ELDERS.

¶ *The Ordination and Induction of Elders shall take place in presence of the Congregation during Public Worship.*

¶ *The Session having been constituted, and Divine Service having been conducted, the Elders, together with the Elders-elect, take their appointed places.*

¶ *The Minister shall then address the Congregation in these terms :*

The Session having resolved upon an addition to the number of Elders in this Congregation, the following persons have been duly chosen for that office : A. B., C. D., E. F., G. H., . . . Due notice having been given, and no objection having been taken to their life or doctrine, I now, by authority of the Session, proceed to their Ordination and Induction according to the forms of the Church.

¶ *When all the Elders-elect have been ordained already, the words " Ordination and " shall be omitted.*

¶ *Then the Minister shall say :*

We are here met as a Session, in the Name of the Father, and of the Son, and of the Holy Spirit, to ordain the said A. B., C. D., . . . to the Office of the Eldership, and to induct the said A. B., C. D., . . . E. F., G. H., . . . to the Office of the Eldership in this Congregation.

¶ *If all the Elders-elect have been ordained already, the words " to ordain the said A. B., C. D., . . . to the office of the Eldership " shall be omitted.*

We are enjoined to make public declaration of the Church's attitude towards her Standards in the following terms :

The Presbyterian Church of England acknowledges as her Supreme Standard of Faith and Duty the Scriptures of the Old and New Testaments, and as her Subordinate Standards the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

The Church recognises liberty of opinion on such points in her Subordinate Standards as do not enter into the substance of the Faith, while she retains full authority in any case which may arise to determine what falls within this description, and to guard against any abuse of this liberty to the injury of her unity and peace.

The Church further claims the right, as duty may require, to interpret, alter, add to, or modify her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit, and under a sense of direct responsibility to her ever-living Head.

The statement of doctrine known as the "Twenty-four Articles of the Faith," and the statement of polity known as the "Appendix to the Articles," though not Standards of the Church, represent generally her teaching and practice, and are subject to the same principles of interpretation as her Subordinate Standards.

¶ *Then the Minister addressing the Elders-elect, who are to stand and make audible answer to the Questions put to them, shall say :*

1. Do you confess your faith in God, revealed to us in Jesus Christ, His only Son, our Lord and Saviour ?

2. Do you own anew the Lord Jesus Christ as your personal Saviour and Lord ; and will you seek, in dependence on the Holy Spirit, to order your life in accordance with His will ?

3. Do you acknowledge as the Supreme Standard of Faith and Duty the revelation of God recorded in the Scriptures of the Old and New Testaments and perfected in Jesus Christ ?

4. Do you declare your loyalty to this Church and to the principles of Presbyterian polity ?

5. Do you accept the office of Elder in this Congregation, and, in so doing, promise to take due part in the administration of its affairs, and faithfully to discharge the duties of the Eldership ?

¶ *These Questions having been answered to the satisfaction of the Session, the Minister shall offer the Ordination Prayer, which may be accompanied with the laying on of hands.*

Almighty God and Father of our Lord and Saviour Jesus Christ, Who hast given Him to be Head over all things to the Church, and hast distributed unto Thy servants by Thy Spirit divers gifts and offices whereby Thy people may be edified, we thank Thee for these Thy servants who have been called unto the office of the Eldership amongst us, and for their willingness to serve Thee in the work of Thy Church. We beseech Thee now to accept them, and to pour out upon them Thy Spirit, as in the Name of Christ, the Lord and Head of the Church, we set them apart to their holy office.

We pray Thee to make all grace abound towards them. Enable them to serve Thee with consecrated hearts, and to be faithful in the discharge of all their duties. By their life and example may they bear witness to Christ, and be the means of advancing His Kingdom of grace.

Give them the spirit of wisdom, that when they sit in the courts of the Church and take counsel with others in regard to its welfare, they may deal wisely and faithfully, as those who have the mind of Christ. When they minister at the Lord's Table, bearing in their hands the vessels of the Lord, may their own hearts be cleansed and prepared for that holy service, and they themselves be vessels unto honour, sanctified, and meet for the Master's use. Through the grace given unto them, may they be enabled to deal with others in faithfulness, tenderness, patience, and love.

May they be a strength to their fellow-labourers in Christ's service and continue in well-doing unwearied unto the end. And when the Chief Shepherd shall appear, may they receive from Him that crown of righteousness which the Lord, the righteous Judge, shall give.

And unto Thee, Father, Son, and Holy Spirit, shall be the glory, world without end. Amen.

¶ *Prayer being ended, the Congregation shall stand and the Minister shall make this Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Session, I declare you, A. B., C. D., . . . to be ordained to the office of the Eldership ; and I commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *Thereupon the Minister shall proceed to induct into their office all the Elders-elect, making this Declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Session, I receive you, A. B., C. D., . . . E. F., G. H., . . . to take part with us in this Ministry, and hereby induct you into the office of the Eldership in this Congregation with all its rights and privileges. In token whereof I now give you the right hand of fellowship.

¶ *Then the Minister and the other members of Session shall give to all the newly-inducted Elders the right hand of fellowship.*

¶ *After a suitable Act of Praise, the Minister shall give a solemn Charge to the newly-inducted Elders and to the Congregation.*

¶ *The Service shall conclude with a Hymn or Doxology, and the Apostolic Benediction.*

¶ *When, at the invitation of the Foreign Missions Committee, an Elder is ordained by a Presbytery or by a Session for service in the Foreign Mission Field, the necessary alterations should be made in the introduction, in the fifth question, and in the Declaration of Induction, the words " in the Foreign Mission Field " being substituted in each case for the words " in this Congregation."*

CHAPTER IX.

ORDER FOR THE SETTING APART OF THOSE
ELECTED TO THE DIACONATE
OR AS MANAGERS.

I. WHEN DEACONS ARE TO BE ORDAINED.

¶ *When Deacons are to be ordained the Service shall take place in presence of the Congregation during Public Worship.*

¶ *The Session having been constituted, and Divine Service having been conducted, the Deacons-elect take their appointed places.*

¶ *The Minister shall then address the Congregation in these terms :*

The Session having resolved upon an addition to the number of Deacons in this Congregation, the following persons have been duly chosen for that office : A. B., C. D., E. F., G. H., . . . Due notice having been given, and no objection having been taken to their life or doctrine, I now, by authority of the Session, proceed to their Ordination and Induction according to the forms of the Church.

¶ *When all the Deacons-elect have been ordained already, the words " Ordination and " shall be omitted.*

¶ *Then the Minister shall say :*

We are here met as a Session, in the Name of the Father, and of the Son, and of the Holy Spirit, to ordain the said A. B., C. D., . . . to the Office of Deacon, and to induct the said A. B., C. D., . . . E. F., G. H., . . . to the Office of Deacon in this Congregation.

¶ *If all the Deacons-elect have been ordained already, the words " to ordain the said A. B., C. D., . . . to the office of Deacon " shall be omitted.*

¶ *The Minister may here read the Preamble, to be found on pages 61 and 62, beginning " We are enjoined. . . . "*

¶ *Then the Minister addressing the Deacons-elect, who are to stand and make audible answer to the Questions put to them, shall say :*

1. Do you as a servant of Jesus Christ, your Saviour and Lord, accept the office of Deacon in this Congregation ?

2. Do you engage, in dependence upon His grace, faithfully to discharge the duties of this office ?

¶ *These Questions having been answered to the satisfaction of the Session the Minister shall offer Prayer. The following Prayer may be used :*

Almighty and Eternal God, we beseech Thee to accept these Thy servants chosen to serve as Deacons in this Congregation, whom we now set apart to their sacred office in the Name of the Lord Jesus Christ.

As they have been called to the oversight of the outward business of the House of God, grant them the continual aid of Thy Holy Spirit that they may serve Thee worthily therein. May they have a true sense of the responsibilities of Thy people, a wise judgment in the administration of the affairs of this Congregation, and a growing sympathy with the work of Thy Kingdom. Encourage them with Thy Heavenly grace that they may not grow weary of Thy service but may be enabled to perform their duties with diligence and discretion and be a strength to those associated with them in this place.

Grant Thy grace to their fellow office-bearers also that as they consecrate themselves afresh unto Thee they may be endued with an abundant increase of spiritual power.

And unto Thee, Father, Son, and Holy Spirit shall be the glory, world without end. Amen.

¶ *Prayer being ended, the Congregation shall stand and the Minister shall make this declaration :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Session, I declare you, A. B., C. D., . . . to be ordained to the office of the Diaconate ; and I commend you to God and to the word of His grace, which is able to make you perfect, thoroughly furnished unto all good works.

¶ *The Declaration of Induction is to be as follows :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Session, I receive you, A. B., C. D., . . . E. F., G. H., . . . to take part with us in this Ministry, and hereby induct you into the office of the Diaconate in this Congregation with all its rights and privileges. In token whereof I now give you the right hand of fellowship.

¶ *Then the Minister and the other members of Session shall give to all the newly-inducted Deacons the right hand of fellowship.*

¶ *After a suitable Act of Praise, the Minister shall give a solemn Charge to the newly-inducted Deacons and to the Congregation.*

¶ *The Service shall conclude with a Hymn or Doxology, and the Apostolic Benediction.*

II. WHEN TENURE OF OFFICE IS LIMITED.

¶ *It has not hitherto been the general practice of our Church to receive to office in a formal way Deacons or Managers elected with limited tenure of office. But where such a service is desired it may follow the lines set forth below.*

¶ *The Session having been constituted and Divine Service having been conducted, the Deacons or Managers elect take their appointed places.*

¶ *The Minister shall then say :*

We are here met as a Session, in the Name of the Father, and of the Son, and of the Holy Spirit, to receive A. B., C. D., . . . who have been elected to serve the Congregation in the office of Deacon [or Manager] for a period of.....years.

¶ *Then the Minister may invite the Deacons-elect or the Managers-elect to answer the following questions :*

1. Do you as a servant of Jesus Christ, your Saviour and Lord, accept the Office of Deacon [or Manager] in this Congregation ?

2. Do you engage, in dependence upon His grace, faithfully to discharge the duties of this office ?

¶ *Then the Minister shall offer Prayer. The following Prayer may be used :*

Almighty and Eternal God, we beseech Thee to accept these Thy servants, whom we now, in the Name of the Lord Jesus Christ, set apart to be Deacons [or Managers] in this Congregation.

As they have been called to the oversight of the outward business of the House of God, grant them the continual aid of Thy Holy Spirit that they may serve Thee worthily therein. May they have a true sense of the responsibilities of Thy people, a wise judgment in the administration of the affairs of this Congregation, and a growing sympathy with the work of Thy Kingdom. Encourage them with Thy heavenly grace that they may not grow weary of Thy service but may be enabled to perform their duties with diligence and discretion and be a strength to those associated with them in this place.

Grant Thy grace to their fellow office-bearers also that as they consecrate themselves afresh to Thee they may be endued with an abundant increase of spiritual power.

And unto Thee, Father, Son, and Holy Spirit shall be the glory, world without end. Amen.

¶ *Prayer being ended, the Minister may make the following Declaration, the Congregation standing :*

In the Name of the Lord Jesus Christ, the only Head of the Church, and by the authority of this Session, I admit you, A. B., C. D., into the office of Deacon [or Manager] in this Congregation, with all its rights and privileges. In token whereof I now give you the right hand of fellowship.

¶ *Then the Minister and the other members of Session may give to all the newly-admitted office-bearers the right hand of fellowship.*

¶ *The Service shall conclude with a Hymn or Doxology, and the Apostolic Benediction.*

CHAPTER X.

ORDER FOR THE SOLEMNIZATION
OF MARRIAGE.

¶ *Marriage may be celebrated only in a building which has been licensed for the purpose and by an ordained Minister, in the presence of an official Registrar or an "authorised person," and between the hours of 8 a.m. and 3 p.m.*

¶ *The persons to be married, being present with at least two witnesses, shall stand before the Minister, the Bridegroom having the Bride at his left hand.*

¶ *The words throughout the Service in inverted commas are prescribed by Act of Parliament, and, unless they are used, the marriage is not valid. The parties should repeat at full length their Christian name or names, and Surname.*

¶ *The Service may be opened with the singing of a Psalm or Hymn.*

¶ *The Congregation standing, the Minister shall say :*

Dearly beloved, we are here met in the presence of God, to join together this man and this woman in the bonds of holy wedlock, according to the ordinance of God and the laws of this realm.

Marriage is an honourable estate ordained of God from the beginning as the foundation and bond of family life, for the bringing up of children in the nurture and fear of the Lord, and for the mutual society, help, and comfort that husband and wife ought to have, the one of the other. Its sanctity was confirmed by the teaching of Christ Himself; it was honoured and adorned by His presence at the wedding feast in Cana of Galilee, and is set forth by His Apostle as signifying to us the mystical union between Christ and His Church.

Marriage is therefore not to be entered on by any lightly or thoughtlessly, but reverently, discreetly, and in the fear of God.

Into which estate these two persons, A. B. and C. D., now desire to enter. Wherefore, if any man can show just cause why they may not lawfully be joined together, let him now declare it, or else hereafter for ever hold his peace.

¶ *Also, speaking directly to the Bridegroom and Bride, the Minister shall say :*

I charge you both, as ye shall answer to God, that if either of you know any impediment, why ye may not be lawfully joined together in marriage, ye do now declare it ; and be ye also well assured, that so many as are joined together otherwise than God's Word doth allow are not united by God, neither is their marriage lawful in His sight.

¶ *No impediment being alleged or confessed, he shall require the Bridegroom to say after him the following words :*

“ I do solemnly declare that I know not of any lawful impediment why I, A. B., may not be joined in matrimony to C. D.”

¶ *The Bride shall likewise say after the Minister :*

“ I do solemnly declare that I know not of any lawful impediment why I, C. D., may not be joined in matrimony to A. B.”

¶ *Then, the persons present devoutly kneeling, the Minister shall say :*

Let us pray.

Almighty God, the Creator and Preserver of men, from Whom cometh every good and every perfect gift, we bless Thee, as for all Thy benefits, so especially at this time for Thine ordinance of marriage. We thank Thee that in Thy Providence Thou hast led these Thy servants into mutual affection and confidence. Assist them, we beseech Thee, to plight their troth and in Thy holy Name to exchange their vows of love and faithfulness. And may it please Thee, without Whose benediction nothing can prosper, to vouchsafe to us now the joy and blessing of Thy presence. Grant us this, O Father of mercies, for the sake of our Lord and Saviour Jesus Christ. Amen.

¶ *The Minister shall then say to the Bridegroom, addressing him by his name :*

A.—, wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of marriage ?

¶ *The Bridegroom shall answer :*

I will.

¶ *Then shall the Minister say to the Bride, addressing her by her name :*

C.—, wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of marriage ?

¶ *The Bride shall answer :*

I will.

¶ *Then the Minister shall ask :*

Who giveth this woman to be married to this man ?

¶ *The Father, or the Friend who takes his place, shall answer :*

I do.

¶ *Then the Minister shall say :*

Join your right hands.

¶ *He shall then require the Bridegroom to say after him these words :*

“ I call upon these persons here present to witness that I, A. B., do take thee, C. D., to be my lawful wedded wife,” to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, honour, and cherish, till death us do part ; according to God’s holy ordinance ; and thereto I plight thee my troth.

¶ *The Bride shall likewise say after the Minister :*

“ I call upon these persons here present to witness that I, C. D., do take thee, A. B., to be my lawful wedded husband,” to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, honour and cherish [*or love, cherish and obey*] till death us do part ; according to God’s holy ordinance ; and thereto I give thee my troth.

¶ *Then shall they loose hands, and the Minister shall say to the Bridegroom :*

In token and pledge of the covenant now made betwixt you both, place a ring on the third finger of the woman’s left hand.

¶ *Then the Bridegroom shall again take the Bride’s right hand in his own, and the Minister shall declare :*

Forasmuch as these persons have consented together in holy wedlock and have witnessed the same before God and this company, I pronounce them to be husband and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Whom God hath joined together, let not man put asunder.

¶ *The Minister may pronounce over them this Blessing :*

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you ; the Lord mercifully with His favour look upon you ; and fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. Amen.

¶ *Further, the Minister shall say, or the people may sing :*

The Lord bless you and keep you.

The Lord make His face to shine upon you, and be gracious unto you

The Lord lift up His countenance upon you, and give you peace.

¶ *Here Psalm cx.xi. or a Hymn may be sung.*

¶ *Then the Minister shall say :*

Hear now what the Scripture saith as touching the love which is the foundation and bond of true marriage.

Love suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never falleth.

And now abideth faith, hope, love, these three ; and the greatest of these is love.—1 Cor. xiii. 4—8, 13.

¶ *The following passages may also be read :*

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it ; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself : for no man ever hated his own flesh ; but nourisheth and cherisheth it, even as Christ also the Church ; because we are members of His Body. For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the twain shall become one flesh.—Eph. v. 25-31.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church, being Himself the Saviour of the body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything.—Eph. v. 22-24.

¶ *Here the Minister may give a short Address, enforcing these counsels of the Word of God, and encouraging household religion and the practice of family worship.*

¶ *Then, all devoutly kneeling, the Minister shall offer one or other of the two following prayers :*

Let us pray.

Most blessed Father, Whose presence alone can sweeten and sanctify every relation of life, look down, we beseech Thee, upon these Thy servants, now husband and wife, and satisfy their hearts with Thy lovingkindness and tender mercy.

O Lord Jesus Christ, Who didst gladden the wedding feast of Thy friends in Cana of Galilee, be present now with Thine enriching grace, and turn into a fuller and more spiritual blessedness not only this day of their happy espousals, but also their whole future life. Enable them to dwell together in godly fear and in the forbearance and tender purity of wedded love. Hallow and bless their union ; enrich them with the good things of this life ; and spare them to one another, that in mutual helpfulness they may by Thy grace perform the duties, enjoy the comforts, and resist the temptations of their new estate.

May it please Thee, O God the Holy Ghost, the Comforter, so to lead and sanctify them both, that after this life well and usefully spent together, they may be received into the everlasting kingdom of the saints, and inherit the fulness of joy which is at God's right hand : through Jesus Christ our Lord. Amen.

¶ *Or this prayer may be used instead of the above :*

Almighty and everlasting God, the Father of mercies, we commend unto Thee and to Thy gracious care these Thy servants before Thee. May it please Thee to look upon them with Thine abundant favour, to fill their hearts with continual strength and gladness, and to prosper the work of their hands. Grant that they may live together in all godliness and honesty, being of one mind, bearing each other's burdens, and ruling their own household in Thy most holy fear. And especially we beseech Thee to keep them in Thy fellowship, that amid all the trials and changes of this mortal life they may be one in faith and hope and love, so that death shall not divide them, but bring them into the endless joy and glory of Thy kingdom, through Jesus Christ our Lord. Amen.

¶ *Thereafter, the following prayer may be offered :*

Almighty God, who settest the solitary in families, we praise Thee for all the sacred ties which bind our hearts together. We beseech Thee to bestow Thy Fatherly blessing on the families enriched by this union. We commend unto Thee all our friends, remembering in especial those who are absent from us, whose thoughts are with us to-day. May our homes be filled with Thy peace. May our lives be spent in Thy fellowship and service, and may we be helpers of one another's faith and love until we come by Thy mercy to the life where love is made perfect. We ask this through Jesus Christ our Lord. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost : As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *The Minister and people shall then join in the Lord's Prayer :*

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then the Minister shall pronounce the Benediction :*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

CHAPTER XI.

ORDER OF SERVICE FOR THE BURIAL OF THE DEAD.

¶ When any person departeth this life it is the duty of the Minister to comfort the mourners from God's Holy Word, and to impress upon their hearts the solemn lessons of His providence.

IN THE CHURCH OR THE HOUSE.

¶ At the time appointed, the mourners being assembled either in the church or in the house, the Minister shall read a few suitable verses from Scripture, which may be selected from the following :

We are strangers before Thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding.—1 Chron. xxix. 15.

Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust. As for man, his days are as grass : as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.—Psa. ciii. 13-16.

All flesh is grass, and all the goodliness thereof is as the flower of the field : The grass withereth, the flower fadeth : because the spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever.—Isa. xl. 6-8.

The Lord will not cast off for ever : But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.—Lam. iii. 31-33.

The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit. The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.—Psa. xxxiv. 15, 18, 22.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not.—Job xiv. 1, 2.

I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live : And whosoever liveth and believeth in Me shall never die.—St. John xi. 25, 26.

¶ *Then the Minister shall say :*

Dearly Beloved, seeing it hath pleased Almighty God to take to Himself the soul of our *brother* departed, let us beseech Him to grant us His Holy Spirit, the Comforter, that our hearts may not faint nor be troubled, but may find in Him their refuge and strength.

Let us pray.

Almighty God, Whose pity is infinite and Whose will is sovereign, be pleased to look at this time upon our sorrow, and for the sake of Thy dear Son, Who Himself likewise was partaker of flesh and blood, enable us so to listen to Thy Holy Word, that we through patience and comfort of the Scriptures may have hope ; and grant us the consolation of Thy Holy Spirit, that, humbly acknowledging our manifold sins, we may yet hold fast the assurance of Thy mercy and the blessed hope of everlasting life through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall read one or more of the following portions of Scripture :*

¶ *Minister :* Let us hear the Word of God.

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath : we spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of Thine anger ? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long ? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy ; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it. —Ps. xc.

Let not your heart be troubled : ye believe in God, believe also in Me. In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also.—St. John xiv. 1-3.

Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father: when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.—1 Cor. xv. 20-26.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed his own body.—1 Cor. xv. 35-38.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 Cor. xv. 42-58.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thess. iv. 13-18.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple : and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes. —Rev. vii. 9-17.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him : And they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly ; blessed is he that keepeth the sayings of the prophecy of this book.—Rev. xxii. 1-7.

¶ *At the funeral of a young person or child the following may be added :*

He shall feed His flock like a shepherd : He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.—Isa. xl. 11.

Jesus said, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.—St. Mark x. 14-16.

It is not the will of your Father which is in heaven, that one of these little ones should perish.—St. Matt. xviii. 14.

¶ *At the funeral of an aged person the following may be included :*

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.—Job v. 26.

¶ *Then the Minister shall offer Prayer. The following or similar prayer may be used, or a selection may be made from the prayers which are appended.*

¶ *Minister :*

Let us pray.

Almighty God, the Father of our Lord and Saviour Jesus Christ, in this hour of sorrow, with the burden of our mortality heavy upon us, we bow before Thee. We bless Thy name for the promise of everlasting life which Thou hast given to all who believe on Jesus Christ Thy Son. Open now our eyes, we beseech Thee, to behold Him present with us, as He was with sorrowing men and women in the days of His flesh, sharing their grief, comforting them in distress, revealing unto them the Father. So confirm and strengthen our faith in Him who is the Resurrection and the Life that neither sorrow nor death may have dominion over us.

O righteous Father, who judgest every man according to his work, we praise Thee for the revelation of Thine infinite love to men in Jesus Christ our Saviour. To that merciful love we now commit the soul of our *brother* departed, in the humble hope that at the last day *he* may be found among those whom Thou hast numbered with Thy people.

To Thee, O Father, who pitiest Thy children, we commend those on whom this loss most sorely falls. Comfort them, we pray, as Thou alone canst comfort. Be Thou their Friend and their Helper. Grant unto them that even through their tears they may see Thy face and have assurance of Thy love. And to all here present grant grace that we may learn the lessons of Thy providence. So teach us to number our days that we may apply our hearts unto wisdom.

Go with us as we go to lay this body in the grave. Let not our thoughts linger there with the dust of *him* we love : rather do Thou open to us the vision of heavenly places in Christ Jesus, of the assembly of just men made perfect, where they are who have washed their robes in the blood of the Lamb, and ever praise Thee with unclouded vision and undivided love. And this we ask for Christ our Redeemer's sake. Amen.

HUMBLE APPROACH UNTO GOD.

O Holy Father, Whose mercies are from everlasting to everlasting, to Thee alone can Thy children flee for refuge in their afflictions, trusting in the certainty of Thy love. From the grief that burdens our spirits, from the sense of solitude and loss, from the doubt and fainting of the soul in its trouble, we turn to Thee. Strengthen our feeble faith, we beseech Thee ; comfort our hearts, and by the Gospel of Thy beloved Son speak peace to our souls. Grant this, O Heavenly Father, for Jesus' sake. Amen.

FOR THE BEREAVED.

Father of mercies and God of all comfort, Who healest the broken in heart and bindest up their wounds, pitifully behold the sorrows of Thy servants. Leave them not comfortless we beseech Thee, but sustain them by Thy Holy Spirit, and through His witness in their hearts enable them to rest in Thy fatherly love. Teach them Thy way, and lead them in a plain path.

Hear us for the sake of Thy dear Son our Saviour, Jesus Christ. Amen.

IN REMEMBRANCE OF GOD'S GRACE TO THE DEPARTED.

Almighty and Eternal Father, we give Thee thanks for all those redeemed by Thy grace who, having fallen asleep in Jesus, have entered the rest that remaineth to the people of God.

[In especial we remember Thy grace to this our *brother* whom Thou hast taken to Thyself. We praise Thee for Thy goodness and mercy to *him*, for guidance bestowed, for strength renewed. We bless Thee for *his* knowledge of Thee, the living and true God, for *his* experience of Thy redeeming mercy, and for *his* fellowship with Thy Church and people. And now above all we give thanks because Thou hast given *him* deliverance from pain and death, and hast brought *him* from the temptations and sufferings of this life to the inheritance incorruptible and undefiled and that fadeth not away.]

Give us grace, we beseech Thee, O Lord, to be followers of them who through faith and patience inherit the promises. Enable us also to endure to the end, and to be more than conquerors through Him that loved us, to Whom be glory and praise for ever. Amen.

FOR THE RIGHT USE OF AFFLICTION.

O righteous Father, Who in Thy wise and holy providence hast laid upon us this present affliction, sustain us, we beseech Thee, by Thy continual presence and lovingkindness. Of Thy mercy have pity upon our frailty, and so rule our hearts that we may have grace to submit our wills unto Thine. Enable us to receive Thy discipline with true repentance, and with a new obedience to amend our sinful lives. Suffer us not through grief to become hardened towards Thee. May our sorrow bring us to abide in Christ more steadfastly, to listen to the voice of Thy Spirit more intently, and to love Thee with a perfect heart. Grant us this grace, we beseech Thee, through Jesus Christ our Lord. Amen.

FOR ALL PRESENT.

Grant, O Lord, to every one of us grace, that as we know neither the day nor the hour when our soul shall be required of us, we may live in a constant, watchful preparation; that, being cleansed from our sins through the precious blood of Christ, and sanctified by the Holy Spirit, we may have an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen

THANKSGIVING FOR THE BLESSED HOPE OF IMMORTALITY.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Amen.

THE LORD'S PRAYER.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *If desired, before the Benediction is pronounced a Hymn may be sung.*

¶ *Then the Minister shall pronounce the Benediction :*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

AT THE GRAVE.

¶ *As the body is carried to the grave, the Minister, going before it, may say :*

Jesus said : I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live : And whosoever liveth and believeth in Me, shall never die.—St. John xi. 25, 26.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : Whom I shall see for myself, and mine eyes shall behold, and not another.—Job xix. 25-27.

We brought nothing into this world, and it is certain we can carry nothing out.—1 Tim. vi. 7.

The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.—Job i. 21.

¶ *While preparations are being made for laying the body in the grave, the Minister may recite one or more of the following passages of Scripture :*

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.—Rom. xiv. 7-9.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—1 Peter i. 3-5.

Fear not ; I am the first and the last ; I am He that liveth, and was dead ; and, behold, I am alive for evermore, Amen. I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.—Rev. i. 17, 18 ; xxi. 3, 4.

God will redeem my soul from the power of the grave ; for He shall receive me.—Ps. xlix. 15.

This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. — St. John vi. 39.

¶ *When the body has been laid in the grave the Minister shall say :*

Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our *brother* departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection from the dead at the appearing of our Lord Jesus Christ.

¶ *In cases where the body is cremated, the Minister shall say :*

Forasmuch as it pleased Almighty God to take unto Himself the soul of our *brother* departed, we therefore commit *his* body to be dissolved : ashes to ashes, dust to dust ; in sure and certain hope of the resurrection from the dead at the appearing of our Lord Jesus Christ.

¶ *And the Minister may add :*

I heard a voice from heaven saying unto me : Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours.—Rev. xiv. 13.

¶ *Then the Minister shall offer one or more of the following prayers :*

Almighty God, Who by the death of Thy dear Son Jesus Christ hast overcome death, by His rest in the tomb hast sanctified the graves of the saints, and by His glorious resurrection hast brought life and immortality to light ; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He hath obtained for us and for all who sleep in Him ; and keep us in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him Who is the resurrection and the life, Who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

Blessed God, Who by the resurrection of our Lord Jesus Christ from the dead hast begotten us again into a living hope, we beseech Thee to grant that we, dying unto sin, may live unto righteousness : and that, girding up the loins of our mind, we may be sober and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ, Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory : and to Whom with Thee the Father and the Holy Spirit be all honour and thanksgiving, world without end. Amen.

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give Thee hearty thanks, for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world ; beseeching Thee, that it may please Thee, of Thy goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom ; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory ; through Jesus Christ our Lord. Amen.

Blessed Lord, with Whom do rest the souls of Thy departed saints, and Who hast said unto us by Thy Spirit, Blessed are the dead who die in the Lord ; enable us to be followers of them, as they were followers of Christ ; and so to run our race with patience, and to fight the good fight of the faith, that, our course being finished and our warfare accomplished, we may join the innumerable company of Thy redeemed, through Jesus Christ our Lord. Amen.

¶ *The Service shall close with this Benediction :*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ ; to Whom be glory for ever and ever. Amen.

CHAPTER XII.

ORDER FOR THE DEDICATION OF A CHURCH.

¶ *It is desirable to begin the Service in front of the Church door and it should be recognised that this cannot be done in a seemly manner unless, after the brief opening exercise, the Choir is prepared to lead the way into the Church, singing a hymn of praise.*

¶ *The Service at the door may be commenced by singing Psalm cxviii, vv. 1 and 7 (Church Praise, 682).*

O set ye open unto me
The gates of righteousness ;
Then will I enter into them,
And I the Lord will bless.

Thou art my God, I'll Thee exalt,
My God I will Thee praise.
Give thanks to God, for He is good,
His mercy lasts always.

AMEN.

¶ *If the whole Service is to be conducted within the building it should begin with the words "Peace be to this House," and after the Prayer of Invocation, Hymn 171 should be sung.*

¶ *Then the officiating Minister may say :*

Peace be to this House from God, our heavenly Father.
Peace be to this House from His Son, who is our Peace.
Peace be to this House from the Holy Ghost, the Lord and Giver of Life.

¶ *Minister :*

Let us pray.

Eternal God, mighty in power and of majesty incomprehensible ; Whom the Heaven of Heavens cannot contain, much less Temples made with hands, who nevertheless hast been pleased to promise Thy presence where Thy servants assemble in Thy Name ; vouchsafe to be present with us, who are here gathered together with all humility and readiness of heart, to dedicate this place to the honour of Thy great Name. Accept this, the purpose of our hearts, through Jesus, our blessed Lord and Saviour. Amen.

¶ *The Church door being then unlocked, the Choir and Congregation shall enter the Church, singing Hymn 171 ("The Church's one foundation is Jesus Christ her Lord") until the Minister and Choir have taken their places.*

¶ *The officiating Minister shall then say, the Congregation standing :*

Dearly beloved in the Lord, we are gathered together to-day to render humble and hearty thanks to Almighty God for His goodness in prospering the building of this House of Prayer, and to implore His favour and blessing upon it. Wherefore I bid you now in your hearts to ask God's blessing upon this Church, for which there shall be silence kept for a space.

¶ *Then shall silent prayer be made.*

¶ *Then the Minister shall say :* **Let us pray.**

Almighty God, in Whose Name and for Whose glory we have built this Church, be present with us now by Thy Holy Spirit : and, because holiness becometh Thy House for ever, sanctify us, we pray Thee, that we may be living temples, holy and acceptable unto Thee.

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to build and prepare this House for Thy honour and worship and for the ministry of Thy Holy Word and Sacraments. Bless them, their families, and substance, and accept the work of their hands ; remember them concerning this kindness that they have shown for the House of God and for the offices thereof ; and grant that all who now or hereafter shall enjoy the benefit of this pious work may show forth their thankfulness to Thee by making a right use of it to the glory of Thy Holy Name. Rejoicing now in the fulness of Thy pardon, and in the promise of Thy succour, we beseech Thee to enable us to set apart this House unto the honour of Thy Name, Who art blessed for evermore. Amen.

¶ *Here the Lord's Prayer may be said by all.*

¶ *Then shall be sung the Te Deum (Church Praise, 712) or Psalm c. (Church Praise, 672).*

¶ *One of the following portions of Holy Scripture shall here be read :*

1 Chron. xxix. 9–20, or 2 Kings viii. 22–53. 1 Cor. iii. or Eph. ii. 11–22.

¶ *A Hymn shall be sung (Church Praise, 522 or 343).*

¶ *Then shall the Minister speak these words of Dedication, the people standing and joining in the words of the response :*

O holy, blessed and glorious Trinity : three Persons and one God :

Response : *To Thee we dedicate this House.*

O Father of our Lord Jesus Christ : our God and Father :

Response : *To Thee we dedicate this House.*

Son of God, the only-begotten of the Father : Head of the Body which is the Church : Saviour of Mankind :

Response : *To Thee we dedicate this House.*

O God the Holy Ghost, Lord and Giver of Life : sent to be our Teacher, Sanctifier and Comforter :

Response : *To Thee we dedicate this House.*

¶ *Or, if desired, the following form may be substituted :*

In the Faith of Jesus Christ we dedicate this Church [its Pulpit and Communion Table, its Font, its Organ] to the glory of God, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ Then shall the appointed Minister offer the following Prayer of Dedication :

¶ Minister :

Let us pray.

O God our Father, most High, most Holy, unto Whom we have access by one Spirit through our Lord Jesus Christ, we praise Thee, we bless Thee, we give thanks unto Thy Name for Thy lovingkindness and truth. We humbly beseech Thee to accept our dedication of this house which we have built for Thy service, that within its walls Thy people may worship Thee in spirit and in truth from generation to generation. At what time soever Thy servants hold their solemn assemblies in this place, may it please Thee to inspire them with Thy Holy Spirit, that the words of their lips and the meditation of their hearts may be acceptable in Thy sight. Receive their sacrifice of praise, and when the contrite pour out their hearts before Thee, hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive. Grant, we entreat Thee, that the true doctrine of Thy Gospel may here be taught, and the Sacraments of Thy grace be duly administered, that they who are athirst may draw water with joy out of the wells of salvation. May Thy Word work effectually in the hearts of them that believe, so that they may grow in the grace and knowledge of our Lord Jesus Christ, be strengthened unto every good work, and keep the unity of the Spirit in the bond of peace. May those who are dead in sins be made alive unto God, and such as have gone astray be brought back unto the Shepherd and Bishop of their souls. And satisfy all Thy servants with the goodness of Thy House, that young men and maidens, old men and children, may praise and magnify Thy Name. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus, unto all generations for ever and ever. Amen.

¶ *An offering may be received here and dedicated by brief prayer.*

¶ *A Hymn shall be sung* (Church Praise, 255 or 251).

¶ *The Sermon.*

¶ *A Hymn shall be sung* (Church Praise, 258 or 413).

¶ *The Benediction.*

THE FOLLOWING FORMS ARE SUGGESTED AS SUITABLE TO FIND A PLACE
IN A SERVICE OF DEDICATION OF A PULPIT, AN ORGAN, A WINDOW, A TABLET
OR OTHER MEMORIAL.

DEDICATION OF A PULPIT.

¶ *The Minister shall say :—*

In the Faith of Jesus Christ we dedicate this Pulpit to the glory of God [and in memory of His servant . . .], in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ *Minister :* Let us pray.

Almighty God, Who dost enlighten the minds of Thy servants with the knowledge of Thy truth, Who art the Saviour of all men, specially of those who believe : give, we beseech Thee, to those who shall teach in this Pulpit, which we now dedicate to Thee, a heart of love and the spirit of wisdom and understanding, of counsel and might, that they may speak those things which belong unto eternal life, and grant that Thy people, made glad by Thy Gospel and taught in Thy ways, may so heed what they hear as to fulfil all the wholesome precepts delivered to them ; so that by the Word of Truth they may at length attain unto Him Who is the Way, the Truth, and the Life, Jesus Christ our Lord. Amen.

¶ *An appropriate Hymn may here be sung (Church Praise, 184 or 254).*

DEDICATION OF AN ORGAN.

¶ *The Minister shall say : —*

In the Faith of Jesus Christ we dedicate this Organ to the glory of God [and in memory of His servant . . .], in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ *Minister :* Let us pray.

O God, we beseech Thee, graciously vouchsafe to receive at our hands this Organ, which we dedicate unto Thy service, that we may be helped to render praise in the House of the Lord with glad and grateful hearts, and grant us so to sing with the spirit and with the understanding also, that we may be numbered with those who shall sing the new song before the Throne : through Jesus Christ our Lord. Amen.

¶ *Hymn 259 in Church Praise should then be sung.*

DEDICATION OF A WINDOW.

¶ *The Minister shall say :*

In the Faith of Jesus Christ we dedicate this Window to the glory of God [and in memory of His servant . . .], in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ *Minister :* Let us pray.

Almighty and Eternal God, Whose Divine Majesty filleth heaven and earth, Who nevertheless dost deign to receive our willing offerings of what Thyself hast given, vouchsafe, we humbly beseech Thee, to accept this Window, which we now dedicate to Thy honour, for the adornment of Thy House [and in loving memory of Thy servant . . .]. Grant that they who worship here, being drawn by Thy Holy Spirit to the contemplation and love of heavenly things, may daily be conformed to the image of Thy dear Son, to Whom with Thee and the Holy Spirit be all honour and glory, now and for evermore. Amen.

DEDICATION OF ANY PART OF THE BUILDING OR ITS
FURNISHING.

¶ *The Minister shall say :*

In the Faith of Jesus Christ we dedicate this [and in memory of]
to the glory of God, in the Name of the Father, and of the Son, and of the Holy
Spirit. Amen.

¶ *Minister :* Let us pray.

O Almighty Father, Lord of heaven and earth, vouchsafe, we beseech
Thee, to accept this offering at our hands, which we dedicate to Thee for
the adornment [or for the service] of Thy Sanctuary and House of Prayer :
and to consecrate this our gift to Thy glory, and ourselves to Thy service,
for Jesus Christ's sake. Amen.

DEDICATION OF A TABLET OR OTHER MEMORIAL.

¶ *The Minister shall say :*

In the Faith of Jesus Christ we dedicate this to the glory
of God, and in memory of in
the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ *Minister :* Let us pray.

Almighty God, we thank Thee in this hour for the dear and faithful dead,
whose names we hold in honour and continual remembrance. In the Name
of the Lord Jesus Christ, the Redeemer of mankind and the firstfruits of them
that sleep, we now dedicate this Memorial, beseeching Thee to sanctify this act
of pious and loving recollection, so that we and generations yet to be, may
be evermore quickened for the life of high endeavour and loyal service : through
Jesus Christ our Lord. Amen.

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